This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

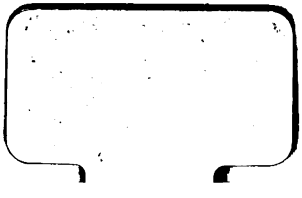
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

43. 325.



THE

Englishman's Library.

XXIV.

LONDON:

PRINTED BY ROBSON, LEVEY, AND FRANKLYN,
Great New Street, Fetter Lane.

BIBLIOTHECA · BODLEIANA

CHURCH-CLAVERING;

OR,

The Schoolmaster.

BY THE

REV. W. GRESLEY, M.A.

PREBENDARY OF LICHFIELD.

LONDON:

JAMES BURNS, 17 PORTMAN STREET,

PORTMAN SQUARE.

M.DCCC.XLIII.

BIBLIOTHECA · BODLEIANA

PREFACE.

Most of the following chapters have been already published in the *Englishman's Magazine*, some of them more than a year ago. They are reprinted in their present form, in the hope of contributing to direct attention to the momentous subject of Education, *especially its true principles*. The press has teemed with publications of various descriptions, in which the details of Education have been discussed; and, in several quarters, much has been done to advocate sound principles. The author of the present volume desires to aid as best he may in this important object. If much novelty is not to be expected,

yet valuable truths, it is hoped, are presented in a new form, and brought before new readers, who, perhaps, might not otherwise have had their attention drawn to them.

CONTENTS.

CHAP.		PAGE
I.	Shewing how it happened that Joseph Primer became a Church-Schoolmaster, and not a Dissenting Preacher	1
II.	Joseph Primer enters upon his Employment. A Description of his new Residence and Neighbours . .	11
III.	Mr. Primer explains what is the true object of Education, and who have a right to teach	18
IV.	What ought to be taught	30
V.	Mr. Primer enters very philosophically into the division of his Subject	39
VI.	Mr. Primer proceeds to more Practical Subjects. The new Boy. The Question discussed, whether he shall learn Latin	48
VII.	The young Land-Surveyors. More Practical Matter .	58
VIII.	The new Boy's first Introduction	67
IX.	A Lesson in History	79
X.	Useful Knowledge	96
XI.	The School-Library	112
XII.	On Composition. The Vision of Selim. Christmas in the Olden Time	123
XIII.	A Mis-Adventure	142
XIV.	Mr. Primer converses with the Squire on the Difference of Boys' Dispositions	149
XV.	The angry Parent. Moral Training the principal part of Education	159
XVI.	The Instrument of Moral Training	171
XVII.	A Lesson in Geography	182
XVIII.	The Legend of Sir Fiducio	196
XIX.	The Legend of Sir Fiducio continued	212
XX.	Mr. Primer's opinion on different Systems of Education	228
XXI.	On the Motives which incite Youths to Exertion and good Conduct	243
XXII.	On State Education. The Foreign System unsuitable to England	252
XXIII.	Of what happened to Mr. Primer, and how his Boys turned out	261
XXIV.	Recapitulation and Conclusion	268

The discipline of slavery is unknown
Amongst us; hence the more do we require
The discipline of virtue; order else
Cannot subsist, nor confidence, nor peace:
Thus, duties rising out of good possest,
And prudent caution needful to avert
Impending evil, equally require
That the whole people should be *taught and trained.*
So shall licentiousness and black resolve
Be rooted out, and virtuous habits take
Their place; and genuine piety descend,
Like an inheritance, from age to age.
With such foundations laid, avaunt the fear
Of numbers crowded on their native soil,
To the prevention of all healthful growth
Through mutual injury! rather in the law
Of increase, and the mandate from above,
Rejoice!

WORDSWORTH.

CHURCH-CLAVERING.

CHAPTER I.

SHEWING HOW IT HAPPENED THAT JOSEPH PRIMER BECAME A CHURCH-SCHOOLMASTER, AND NOT A DISSENTING PREACHER.

> Knowledge for us is difficult to gain—
> Is difficult to gain, and hard to keep
> As virtue's self: like virtue is beset
> With snares; tried, tempted, subject to decay.
>
> WORDSWORTH.

JOSEPH PRIMER, the schoolmaster of Church-Clavering, was, from his first appointment, considerably superior in learning and acquirement to the generality in his station; though not above what, it is to be hoped, another generation may see our national as well as commercial schoolmasters. His father had been in holy orders, and the master of a grammar-school in a small country town; but having a large family, and the emoluments of his school being little more than 200*l.* a year, he was unable to bring up

his children in the same station of life with himself. They received, however, at his school a solid and useful education, which fitted them to turn their hands to any thing.

Mr. Primer died at about the age of sixty, worn out by the excessive labour of his profession, and leaving his widow and six children with very slender provision. However, the sons of honest men, if they are themselves honest, do not long want a living; God always provides for them some how or other. One became clerk in a solicitor's office; another obtained a situation in a commercial establishment; a third went out to Australia. Joseph, the fourth, had, up to this time, been employed as assistant to his father in the school: and a most valuable assistant he had been; indeed, during the declining health of his father the school had been almost entirely left to his management.

Soon after his father's death he was subjected to a trial which might have ruined a youth of less prudence and principle. As he was pondering in his mind what he should do for the maintenance of his widowed mother and his sisters, he received a visit from Mr. Jakes, the Independent minister. Mr. Jakes had been on friendly terms with the late Mr. Primer, and well knew the ability and steadiness of Joseph Primer's character; and, besides, was a well-intentioned man, though mistaken in his religious opinions. He was one of those who had been educated in dissenting principles, and had spent his life

in inculcating them on others. He had lived entirely among dissenters, and was quite uninformed as to the real nature and claims of God's apostolic Church.

This gentleman paid a visit to Mrs. Primer and her son and daughters soon after their loss; and after condoling with them in a friendly manner—"May I make so bold," he said, "as to inquire what are your intentions with regard to yourself and your family? I am afraid you will think it an impertinent question; but I have particular reasons for asking it, which, I hope, will excuse me."

"Sir," said Mrs. Primer, "you are very good, I am sure. Mark and William, you know, have got situations; John, I hope, is doing well abroad; and I trust God will provide for the rest of us;—but at present we are quite uncertain as to our prospects. We are to leave this house to-morrow fortnight, to make room for the new master. Joseph is making inquiry every where for some employment, but at present has been unsuccessful."

"Well, madam," said Mr. Jakes, "I think I can put him in the way of getting a situation which would just suit him."

"Oh, sir, you are, indeed, very kind," said the weeping widow, her eyes brightening through her tears: and Joseph Primer, at the same time, expressed his sense of gratitude; while both anxiously expected Mr. Jakes's further announcement.

"I am fully acquainted with your son's high character, madam, and the creditable manner in

which he has conducted himself. His talents also are such, I am well persuaded, as would do honour to the ministry."

"To the ministry!" said Joseph and his mother in one breath.

"Yes, to the ministry. It will give me great pleasure to recommend him to my friend, Dr. Thompson, principal of the college at ———. They are always glad to receive young men of promise. A year's education, just to give him a little practice in extempore prayers and preaching, will be quite enough; and at the end of that time, or even sooner, I have not the least doubt he would receive a call, and obtain a decent maintenance."

Now, though the deceased Mr. Primer had been a good man, and even might have passed for a good Churchman in the generation in which he lived, yet he had by no means escaped the latitudinarian tendency of the age. He had no strong feeling of the oneness and catholicity of the Church, and the great sin of those who separated themselves from it, and had consequently failed to inculcate these essential doctrines on his family. Besides, it must be remembered that we are speaking of what occurred some years since, before the real character of dissent was known;—before that violent political animosity, with which they have assailed the Church, was developed, as it since has been. Many good men used in those days to speak of dissenting ministers as auxiliaries in the cause of Gospel truth— men who did

good service in supplying the deficiencies of the establishment. Dissenters had not then ventured to affirm that "the Church destroyed more souls than she saved;" nor intimated their intention of pulling the "old hag" down to the ground. No wonder, then, that Mrs. Primer, in her present distress, felt grateful to Mr. Jakes for his proposal, which, to say the truth, was made in all kindness. To be sure the idea of her son being a dissenting preacher rather grated on her mind, after having herself been the wife of a minister of the establishment; but then she viewed it rather as a step downwards in society, than as any thing wrong in principle; and being bowed down by her sorrows, she was far too meek and humble to consider that as an objection.

Joseph, however, had different thoughts on the subject. Not that he was in the least proud—far from it: he would have gladly accepted the offer, had he been sure of the propriety of doing so. It was on this point that he felt misgivings; but being quite a young man, and being under a manifest obligation to Mr. Jakes for his kind intentions, he said little at that time by way of objection, only carefully avoiding any engagement by which he might be compromised.

"Dear mother," said he, as soon as Mr. Jakes was gone, "be assured that there is no office, however laborious, which I would not gladly undertake, in order to gain an honest living, and provide for you and my sisters; but still we must not do any

thing without consideration. I confess I have great misgivings as to the propriety of accepting Mr. Jakes's offer. I feel very diffident, in the first place, as to my qualification for the ministry. You know my time has chiefly been devoted to such studies as might enable me to assist my father in his school, and I have not turned my attention to divinity, and feel that I know at present very little on the subject. So far, however, as I do know, it appears to me that even were I qualified for the ministry, I have no right to enter upon it without regular ordination from the Bishop. I should like time to consider the matter; and," he added, after a pause, "I do not think I could do better than go and speak to the vicar about it. Mr. Andrews has been very friendly, and I am sure would give me good advice."

Mrs. Primer was one of those well-meaning but not very stable persons who are guided almost entirely by impulse; and, eagerly as she had before caught at Mr. Jakes's offer, she was now quite as ready to agree to her son's proposal, to consult the friendly vicar.

Joseph Primer accordingly went and opened his case to Mr. Andrews.

"My young friend," said the worthy vicar, "I am very glad you have come to me; and I shall willingly give you the best advice I am able. And I think I may speak confidently of my power to give you sound advice; because," said he, placing

his hand on the holy Bible, "it will be founded on what is written in this book. I do not hesitate, therefore, to say, that to undertake the office of minister, without the laying on of the hands of the Bishop, is a presumptuous and sinful act. Under the former dispensation several awful instances occur of the severity of God's judgment against those who presumed without due authority to interfere with sacred things." He then pointed out the account given by Moses, in the sixteenth chapter of the book of Numbers, of the terrible judgment which fell upon Korah, Dathan, and Abiram, for aspiring to the office of priesthood, contrary to God's ordinance. Next he proceeded to shew him the case of Saul, whose kingdom was not suffered to continue because he ventured to offer sacrifice, which God's prophet alone was authorised to offer.[1] Afterwards he turned to the twenty-sixth chapter of the second book of Chronicles, and shewed him how Ahaziah was smitten with leprosy because his heart was lifted up, and he transgressed against the Lord his God, and went into the temple of the Lord and burnt incense,—an office which appertaineth to the consecrated priest alone. The case also of Jeroboam was a truly fearful one. His name is written in God's book, and handed down to the latest posterity, as the man "who made Israel to sin"—his crime being, that he set up a rival altar in opposition to that of the true Church, and made priests of the lowest of the

[1] 1 Sam. xiii. 14.

people, consecrating whom he would.[1] "I cannot, my young friend," said he, "see the slightest difference in principle between these cases and the case of those who presume to administer the Christian sacraments, especially that of the holy Eucharist, without a commission from God. It is expressly said in the New Testament, that no man taketh the honour of the priesthood upon himself, but he that is called of God, as was Aaron;[2] and we know, both from Scripture and from the history of the Church for eighteen hundred years, that the Apostles, and after them the Bishops, were the appointed instruments of God to commission others to the office of the priesthood. Therefore, as you have consulted me, I do not hesitate to give you my opinion, founded on God's word, and confirmed by the universal practice of the Church, that you should on no account enter upon any of the functions of the ministry without receiving ordination from the Bishop."

Joseph Primer expressed his gratitude to the clergyman for his candid advice. "The arguments," he said, "appeared to him conclusive, and he should certainly abide by his counsel."

"You have quite made up your mind, have you," said Mr. Andrews, with a smile, "in spite of the advantageous offer of Mr. Jakes?"

"Certainly," said Joseph, "the prospect of obtaining a maintenance, and providing for my mother

[1] 1 Kings xii. 31-3; xiii. 33, 4; 2 Chron. xi. 13-15; xiii. 9.
[2] See Heb. v. 4.

so soon, was very tempting; but as I am convinced that it is contrary to God's law, it would be an act of great wickedness in me to think any more about it. I have therefore made up my mind, sir, to refuse it."

"Well," said Mr. Andrews, "if you have quite determined to give up this situation, I may now tell you that I was myself just on the point of making you an offer, which, for want of a better, may, I think, suit you well. My friend Mr. Sanderson has written to me, to inquire for a young man who will undertake to teach the national school at Church-Clavering. There is an endowment of 60*l.* a year—not very much, to be sure; but still it is something to begin with, and you will be usefully employed in an honest calling. Even in a worldly point of view, I do not see but the situation of a Church schoolmaster is every bit as good as that of a dissenting preacher, and far more satisfactory and independent. Besides, you will be allowed to take pupils from amongst the farmers' sons and others in the middle classes; and I have no doubt that your character and attainments will insure you a considerable addition to your income from this source. And there is a very nice and respectable house, which will just suit your mother and sisters."

This last intelligence at once decided Joseph Primer to accept the offer. He heartily thanked his friend the vicar, hastened back to tell his mother of his good fortune; and before a fortnight had elapsed was installed as schoolmaster of Church-Clavering.

The conversation which he had held with Mr. Andrews made a permanent impression on his mind, and led him to think much more than he had hitherto done on the constitution and claims of the Church of which he was a member. He almost shuddered at the danger into which he had so nearly fallen, when tempted to be a dissenting minister. How few people, he thought to himself, consider the nature of schism, which is so fearfully set forth in holy Scripture! Yet it is the same in many other things. How few people, if any, in Roman Catholic countries, are aware of the danger of the system in which they are living! Heathens, again, live on quite unconsciously in error. Worldly men, and even flagrant sinners, often seem scarcely to know their peril. No wonder, then, that dissenters should be equally blind to the sinfulness of their schism. We may hope that when their error proceeds really from involuntary ignorance, God will, in such cases, mercifully make allowance for them. Ignorance is a different thing from wilful sin. Still schism must needs entail grievous disadvantages on those who fall into it, even without fault of their own; just as men bred and born in Roman Catholic or heathen countries labour under manifest disadvantage, from which English Churchmen have to bless God that they are exempt.

CHAPTER II.

JOSEPH PRIMER ENTERS UPON HIS EMPLOYMENT.—A DESCRIPTION OF HIS NEW RESIDENCE AND NEIGHBOURS.

> The churchyard hangs
> Upon a slope above the village school.
>
> WORDSWORTH.

CHURCH-CLAVERING was a very pleasant country village. The church, an ancient and venerable structure, stood on a small eminence in the centre of the village. The principal street, if street it could be called, led straight up to the porch. A row of low but neat almshouses fronted the church on the north side; on the east was the parsonage, with its garden and shrubbery; the school-house was at the south side, near the churchyard wall. It was an old-fashioned house, built in the time of Queen Elizabeth, when most of our endowed schools were founded, and had been of more note as a school formerly than it was at the time of which we are now speaking. Two schools had been founded at the same time; one at Church-Clavering, and the other at Blackford; and the managers of each had the choice given them, whether they would have a fixed income

of 60*l.* a year, or whether their endowment should be invested in land which should produce that annual sum. The persons interested in Church-Clavering school chose the former, and the others the latter. For some while they prospered equally; the endowment being sufficient at that time for the maintenance of a good schoolmaster at each. Afterwards it fell out that a great change took place in their relative value. The land purchased for the endowment of the Blackford school had been built over, and was now situated in the heart of a wealthy city. Its value had risen to the enormous sum of 8000*l.* a year, and it had become one of the most important establishments in the kingdom. Church-Clavering school still received its 60*l.* per annum; and was, at the time of Joseph Primer's appointment, little more than a village national-school. The old house was a spacious but somewhat dilapidated building, with gables and mullioned windows; on one side was a small square court or garden, which the former occupier had devoted to cabbages and potatoes; though from its very limited extent, the produce could not have been worth five shillings a year; especially as it was shaded by a row of elm-trees, which were coeval with the building itself. On the whole, the old gabled school-house, with its lofty elms, and the church-tower in the background, had an antique and picturesque appearance.

Joseph Primer and his mother devoted a portion of their small fortune to putting the house in a state

of repair. A few days' labour was sufficient to prune the apricots and pear-trees, which had long wantoned in untrimmed luxuriance. The cabbages and potatoes were replaced by a few evergreen shrubs, roses, and other common flowers; a load or two of gravel was laid down, and neatly rolled, between the road and the house-door; and the old house, which had long presented the appearance of neglect and dilapidation, soon assumed an air of comfort and respectability.

Meanwhile the widow Primer was busied in arranging the interior to her satisfaction; and when the walls had been whitewashed and painted, the old oak pannels well scrubbed and polished, the ceilings mended with a few new laths, and the old furniture from their former residence carefully arranged, with a few prints on the walls, and a few geraniums and hyacinths in the windows, the old house was really scarcely inferior to the one which they had left.

Joseph Primer himself would have been well content with less appearance of comfort; but he was induced to take more pains, and go to rather a greater expense, in the arrangement of his new house, than he otherwise would, from the amiable wish of soothing his mother's affliction, and making her the less regret her change of circumstances. When people have for many years been used to a certain mode of living, especially in the case of aged females, any great change as regards their ordinary ways, and, perhaps still more, any abatement in the respecta-

bility of their appearance, is more severely felt even than far heavier affliction. Joseph Primer was well aware of this feeling; and though he would himself have been satisfied with a dry crust and a roof to shelter him from the weather, yet it was no slight satisfaction to him when he saw his widowed mother sitting by a cheerful fire, in her accustomed chair, with her netting-needle in her hand, the tea-kettle simmering on the hob, and the old cat sleeping on the rug, just as they had been, during many happy tranquil years, in their former residence.

But it is time that we turn from these mere domestic details, and pursue the thread of our narrative.

Arriving at his new residence under the affliction of his recent loss, and being a modest, unassuming, sensible young man, Joseph Primer met with great kindness from his new neighbours. His nearest neighbour was Mr. Ashwell, a farmer who occupied about a couple of hundred acres in the immediate neighbourhood of the village. Both he and his wife were kind-hearted, honest people, and took the first opportunity of making the new comers a tender of their services, which were in many ways acceptable. Two other persons with whom Joseph Primer was, from his office, brought into contact, were John Ball the parish-clerk, and Peter Brady the organist, both very good sort of men in their way, and the latter especially a man of some taste and intelligence. But the principal person with whom Joseph

Primer was brought into contact was the clergyman of the parish. Mr. Sanderson had been already prepossessed in his favour by the representations of his friend Mr. Andrews; and though the new schoolmaster appeared rather juvenile, especially when contrasted with his predecessor, who died in his 80th year, yet he soon proved that he well deserved the commendation which had been bestowed on him. He entered zealously into the new regulations which the rector took the opportunity of making in the establishment; and the knowledge of school-management which he had gained during the time when he assisted his father, enabled him to make some suggestions, which, being offered with modesty and received with cheerfulness, proved of essential benefit in remodelling the school. Few clergymen, perhaps, are quite competent to arrange all the details of a parochial school. In a large parish, their various avocations necessarily prevent them from entering into the minutiæ of school-discipline. It is much better that they should leave this department to their schoolmaster, supposing, of course, that they have appointed a competent person; and he, on his part, enters upon his duties with a more willing spirit, if he is not hampered in all his movements by unnecessary interference. In truth, Mr. Sanderson soon became aware that Primer, young as he was, knew a good deal more about the management of a school than he himself did; and though he did not, on that account, relax in the general superintendence, he

found that things went on as well in his absence as in his presence. A mutual confidence, and even friendship, soon sprang up between them, which was of infinite good to the school, and agreeable to both parties. Of the two, Primer, perhaps, derived personally the greater benefit, as it was likely that he should; for Mr. Sanderson, though his inferior in school-matters, had far more knowledge as regarded the principles of the Church—a subject on which Primer, feeling his deficiency, was most anxious to inform himself; and, for this purpose, gladly availed himself of the kind permission of the rector to make free use of his library. What most surprised him, in his present investigation, was the clear light which the Prayer-book throws upon the real doctrine of the Bible; and he wondered how he could so long have shut his eyes to the important practical truths contained in the introduction, preface, rubrics, and various services of that most valuable repository of sound doctrine. It occurred to him that his father and other clergymen of that day had not sufficiently instructed the people in these doctrines, and that no doubt it was owing to this neglect that people had become so ignorant of them, and that separation from the Church, instead of being looked on as a sin, was considered as a right.

The more he read and meditated on these things, the more admirable and practical appeared to him the true Church-system; and, as years passed on, he learned to find a holy comfort in following her guid-

ance, and in leading those committed to his care in the same safe and quiet paths.

Under the care of such a man as Joseph Primer the school at Church-Clavering was sure to prosper. And, in addition to the children of the work-people, many of the farmers and small tradesmen in the neighbourhood began to send their children there, so that it soon assumed the character of a middle or commercial school, as well as a mere national school; and Mr. Primer's emoluments were much increased. The peculiar station which he occupied rendered him familiar with all classes of people amongst his neighbours. With the parents of his poorer children he was on terms of the greatest kindness, not only advising them about their children's welfare, but also being frequently consulted by them on their own affairs. He was much looked up to by the respectable farmers and tradespeople; and the rector treated him with marked respect, and often held long conversations with him on various important matters.

It is our intention, in the following chapters, to lay before the reader the sayings and doings of our worthy schoolmaster, now advancing onward in middle life, and having had the advantage of long experience at the head of a flourishing school. We will first explain his principles, and then shew how his principles were carried out in practice.

CHAPTER III.

MR. PRIMER EXPLAINS WHAT IS THE TRUE OBJECT OF EDUCATION, AND WHO HAVE A RIGHT TO TEACH.

Go *ye*, therefore, and *teach* all nations.
MATT. xxviii. 19.

MR. PRIMER had very high, and, at the same time, very just notions of the dignity of his office. He felt what Niebuhr has well expressed: "The office of a schoolmaster is a thoroughly noble one, and, notwithstanding all the evils which disturb its ideal beauty, truly for a noble heart one of the happiest ways of life."

As the office of schoolmaster is one of great power and authority, so Primer acknowledged it was one of great responsibility. All power, he argued, was from God; and to him every man is responsible for its use. The power of kings over their subjects —the power of magistrates and those set in authority over the people—the authority of parents over their children—of masters over their families—and of schoolmasters over their scholars,—all these are trusts derived from God, who has by His providence settled and ordained the various functions of the social state.

The authority of the schoolmaster is derived mediately from parents, who commit their children to his care; but, in reality, from the Church, which God has appointed as the instructor of mankind. "I have often wished," he would say, "that I had received a regular license and commission from the Bishop. I should feel more comfortable with such an authority, and do not live without the hope of receiving one some day. But, seeing that the custom of licensing schoolmasters is at present disused, I am happy to rest my authority to teach on that of the parochial minister."

"Why, as to that," said the organist, "people seem to set up schools now-a-days without much caring either for the Bishop or the clergyman."

Primer. "They do so, I conceive, in ignorance of the responsibility which they are taking on themselves, and of the clear directions given both by holy Scripture and the Church in this matter. First consider what is the object of education. If you were asked for a definition, what should you say was its object?"

Brady. "Why, to teach boys, and make them learn; and if they won't learn, flog them well."

Mr. Brady, it will be seen, had not a very exalted notion of the objects of education. However, he expressed, probably, very much the notion which the generality of men have of the schoolmaster's office.

Primer smiled at his friend's answer. "You do

not set my office quite so high as I hoped. Nor do I think you have formed quite an adequate conception of the subject. I should say rather, that the true object of education, in its highest aspect, was *to train an adopted child of God to live to His glory.*"

"What?" said the worthy organist, in surprise. "Will you be good enough to repeat what you said, as I did not quite understand it?"

Primer. "The object of education, I said, was *to train an adopted child of God to live to His glory.* A child has been adopted at baptism into God's family; he is made an inheritor of the kingdom of heaven—that is, so sure a title is given him, that nothing but his own wilful sin can wrest it from him; he is endowed with high privileges, and placed in the way of salvation. The object of the Church, whether as represented by the child's parents, or by the sponsors, or the teachers of youth, must be to develope the seed of divine grace, to keep down the evil tendencies of human nature, to lead the child onward in his course, that he may learn to love God and his neighbours, and so pass through things temporal, that he finally lose not the things eternal. Any education which does not tend to this, which aids us not in this, which is the great object of our lives, is a manifest failure. We are none the better for it, but probably rather the worse, inasmuch as we shall have to give account at the last day for all the talents entrusted to us; and the more we have wasted, the more severe will be our reckoning. I

think, then, it cannot but be admitted that the true definition of Christian education is such as I have stated; and that the grand question always uppermost in the minds of parents or masters, and others interested in education, with regard to the children under their care, should be, *Are these children, or are they not, learning to live to the glory of God,* who made them, and has adopted them for His own, and desires that they should be His for ever? Does not this appear to you, Mr. Brady, to be the real object of Christian education?"

Brady. "Why, yes, now you explain it. And I remember, when I stood godfather to John Ball's child, last Sunday sennight, being struck by the exhortation at the end of the service, when Mr. Sanderson told us that it was our parts and duties 'to see that the child was virtuously brought up to lead a godly and a Christian life.'"

Primer. "Exactly; that is very much what I said, only in different words. Well, now I am going to shew you that the persons primarily appointed by God for the purpose of bringing children to live to His glory are His commissioned ministers. We will first turn to the Bible. Look here," said he; "I will read to you our Lord's solemn commission which He gave to His apostles before He left the world. I need not remind you," said he, laying down the book for a minute, "that it was after He had shed His blood on the cross for the sins of the world, and had risen, the first-fruits, from the grave,

that, during the interviews which He had with His disciples before His final departure, He gave them instructions as to the mode of their proceeding, in order to spread throughout the world the knowledge of His truth, and gather the nations into His kingdom. These, then, are the words of His commission, which, from the different accounts given by the four Evangelists, appear to have been repeated several times and in various forms. These, however, are the words of St. Matthew:—'Go *ye*, therefore, and *teach* all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.'"

Brady. "True. But I heard the rector say, in his sermon a Sunday or two ago, that the word *teach* meant 'make disciples of.'"

Primer. "Certainly, your memory serves you quite right. But how were they to make disciples of all men? clearly,—first, by baptising, and then by *instructing* them fully in the doctrines and duties of the Christian faith. For see how the text goes on—'*Teaching* them to observe all things whatsoever I have commanded you.'"

Brady. "Well, the words which you have just read prove that instruction in Christian doctrine and duty was a part of the office of those to whom the Lord gave the commission. But now I want to see precisely who they were to whom the commission was given."

Primer. "Turn to the sixteenth verse of the same chapter, and you will see that our Lord was speaking

to His eleven disciples, who were also called Apostles. Their office was what we might now call 'missionary bishoprics,' that is, they went from country to country, preaching the Gospel, baptising converts, ordaining pastors, and settling and constituting the Church."

Brady. "What an extraordinary thing, if one thinks of it, for eleven men 'to go and teach all nations!' One would think that their strength was not sufficient for such a labour."

Primer. "You are probably right. Certainly the Apostles devoted themselves heart and soul to the work—as may be seen from what we read in the Acts of the Apostles; and history records that the eleven Apostles actually travelled to almost all regions of the habitable globe. Still it is clear that when our Lord bade them 'teach all nations,' He did not mean that they personally were to perform, or *could* perform, this office. On the contrary, the words which immediately follow what we have been reading prove that it was not so. He says, 'Lo, I am with you always, *even unto the end of the world.*' Now the Apostles have long since gone to their rest; and still much of the world requires to be evangelised—every year a new harvest is springing up, which requires new labourers to gather it in. I think it is clear, therefore, that the commission extended beyond the lives of the Apostles."

Brady. "But on whom, after their death, did the commission devolve?"

Primer. "We find in the Bible distinct evidence

of the continuance of their commission. We find the Apostles exercising their authority to commission others, as Christ had commissioned them. They appointed bishops,[1] priests, and deacons; and to the first of these they gave authority to perpetuate the commission, bidding them lay hands on others after them, but not suddenly;[2] and to commit the things which they had received to faithful men, who should be able to teach others also.[3] In strict accordance with these notices, which we gather from Scripture, the Church of all ages, from the beginning, has had a continual succession of ministers ordained by the Bishops, who were the direct successors of the Apostles. Thus it was that Christ provided that His Church should be instructed in every age, and His Spirit will be with it, as He had promised, even to the end of the world."

Brady. "You have made out the doctrine of the apostolic succession very clearly. I used not to think much about it. But I begin to see it is very important; and I like to hear you talk about it. But what I want to hear you make out now is, what it has to do with the education of children,—for that was the point we set out from."

Primer. "That is the point I am coming to. Let us turn to the account which St. John gives of the apostolic commission. Look at the 15th verse of the last chapter: 'Jesus saith to Simon Peter, Simon, son

[1] Acts i. 23; 1 Tim. i. 3; Titus i. 5; Acts vi. &c.
[2] 1 Tim. v. 22. [3] 2 Tim. ii. 2.

of Jonas, lovest thou Me more than these? He saith unto him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed my *lambs.*' I have always thought that this expression alludes to the young, or at least includes them. You remember, doubtless, the affecting narrative of St. Mark, in which Jesus is related to have bidden His disciples suffer the little children to come unto Him, and to have put His hands on them, and blessed them. And we know that under the former dispensation it was expressly ordered that children should be brought into covenant with God, and should be taught to observe and do His will. The Church has always admitted the children of Christian parents to baptism, on express condition that they should be taught the nature of the covenant so soon as they should be able to learn.[1] However, independently of these considerations, it seems to me unreasonable to suppose that when Christ commissioned His ministers to go and teach all nations, He did not intend that their instruction should be given especially to those whose pliant minds and unseared hearts are peculiarly open to receive divine impression. Nay, it may be well questioned whether the training up of young Christians be not, in these days at least, as important a part of the Church's duty as the preaching to grown-up people—whether it may not be found at the great day of account that more souls have been won to Christ by following out the

[1] See the Exhortation at the end of the Baptismal Service.

grace of baptism, and imbuing the tender mind with religious feelings and principles, than by reclaiming sinners in later years to the fold of Christ. At all events, the plain duty of the Church surely is, to secure souls to Christ when first she can, and to bring them up in the nurture and admonition of the Lord, in order that Satan may not be beforehand with her. We all know that if children are not brought up in good and virtuous ways, they will infallibly fall into vice. And therefore I should say, that as there are in every parish in the land churches in which God's word is preached to the sheep of the fold, so there ought to be schools in which the same great truths may be instilled into the minds of Christ's little ones—the lambs of His flock."

Brady. "The argument is plain enough, certainly. How is it that the Church has not taken up this branch of her duty?"

Primer. "I am not clear that she has not at least recognised it; though, from various circumstances, she has not carried it out so fully as she might. There used to be in the early Church persons called catechists, appointed by the Bishops, whose duty was to instruct the candidates for baptism; and I imagine that persons of this sort were attached to most of the churches. In the middle ages the education, such as it was, fell chiefly into the hands of the clergy, who, in fact, were almost the only persons that could read or write. And so it has always been in our Universities. It is also clearly the intention of our

reformed Church to carry out this principle. I will just read to you one of the canons."

Brady. "Canons? What are canons?"

Primer. "They are the laws or rules of the Church, agreed upon by the Archbishops and Bishops, and the whole clergy. I am going to read you the seventy-seventh: 'No man shall teach either in a public school or private house but such as shall be allowed by the Bishop of the diocese or ordinary of the place, under his hand and seal, being found meet, as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of God's true religion; and also, except he shall first subscribe to the first and third articles afore mentioned simply, and to the two first clauses of the second article;' which state that the Church of England is a true and apostolical Church, and that we owe loyalty and obedience to the king, and not to the pope. Then follow certain provisions as to the subscriptions and engagements which are to be required of schoolmasters; and the seventy-ninth canon ends thus:—'And if any schoolmaster, being licensed and having subscribed as aforesaid, shall offend in any of the premises, or either speak, write, or teach against any thing whereunto he hath formerly subscribed, if, upon admonition of the ordinary, he do not amend and reform himself, let him be suspended from teaching school any longer.'"[1]

Brady. "Well, but you do not mean to say,

[1] See note at the end of chapter.

that in the present day you would prevent all persons from keeping schools unless they are licensed by the Bishops?"

Primer. "What was suitable and excellent when the Church was one and undivided may be unsuitable and impracticable when Satan has rent the nation, for its sins, into a multitude of sects and denominations. It would be inexpedient, under existing circumstances, nay, under any circumstances, to put down, by compulsion, schools not conducted on Church-principles. The Church is purely a voluntary association as regards human laws. Those who do not choose to belong to it, stay out of it on their own responsibility; *but those who do belong to it should obey its rules.* All Church-of-England schoolmasters, I conceive, would be bound to go to the Bishop for a license, if he required it. But what I look to is this: let the Bishops, if they think fit, revive the practice of licensing masters. Let such masters be subject to a strict examination as to their principles and qualifications; *and let the Church-people send their children to masters who are so licensed.* After all, what is there more extraordinary in requiring that schoolmasters should be licensed, than forbidding surgeons or lawyers to practise without authority? And is it not better to send our children to be educated by a master whose competency is guaranteed by authority, than to commit them to the tender mercies of any ignorant person who may think fit to open a school? It is a mere prejudice on our

part to think the same thing inapplicable to schoolmasters which is adopted in almost every other profession. At any rate, let Church-people send their children to Church-schools."

Brady. "Well, that I think is reasonable enough. Let us send our children to be educated by masters who have been licensed by the Bishop, then we shall have the best security that our children will be brought up in good and religious ways, according to the true doctrine and discipline of the Church. That seems fair enough."

Here their conversation was interrupted; but will be resumed in another chapter.

NOTE.—The following extract is from the act of parliament passed in the reign of Charles II., and printed at the beginning of the Prayer-book :—

"And if any schoolmaster, or other person, instructing or teaching youth in any private house or family, as a tutor or schoolmaster, shall instruct or teach any youth as a tutor or schoolmaster before license obtained from his respective Archbishop, Bishop, or ordinary of the diocese, according to the laws and statutes of this realm (for which he shall pay twelve-pence only), and before such subscriptions and acknowledgment made, as aforesaid; then every such schoolmaster or other, instructing and teaching as aforesaid, shall for the first offence suffer three months' imprisonment without bail or mainprise; and for every second and other such offence, shall suffer three months' imprisonment without bail or mainprise, and also forfeit to his majesty the sum of five pounds."

CHAPTER IV.

WHAT OUGHT TO BE TAUGHT.

. . . . Each little voice in turn
Some glorious truth proclaims;
What sages would have died to learn
Now taught by cottage dames.
KEBLE.

Brady. "Well, I am come to have another chat with you about schools and schoolmasters. You have pretty high notions of the prerogatives of your order, and make yourself out to be a sort of Christian minister."

Primer. "Nay, my good friend, I do not claim to be one step higher than the catechists of old; I only wish that Christian schoolmasters were placed more entirely under the superintendence and direction of the Church. And I think they would be rather humbled by the additional weight of responsibility than elevated by any feelings of pride."

Brady. "Well, I dare say you are right; but I want now to ask you a question, which, some how or other, was forgotten at our last conversation, but which seems to me to be of importance. You made out that our Lord had given a commission to the Church to 'go and *teach* all nations;' and argued

very fairly that this commission extended as much to educating the young as to preaching to grown-up people. You wished, therefore, that schoolmasters should receive their commission from the Church, and that the Church should appoint fit masters to teach the people. Was not this your argument?"

Primer. "Yes, I believe pretty nearly so."

Brady. "Well, now I want you to tell me what is to happen if these schoolmasters teach unsound doctrine?"

Primer. "Why, their license should be withdrawn. I should like them to be in the same position in this respect, as curates and clergymen in general. A clergyman, at his ordination, undertakes to perform certain duties, and to teach certain doctrines; and, on the strength of those engagements, he receives authority from the Bishop to exercise the functions of the ministry. But if he afterwards preaches doctrines contrary to those which he has promised to teach, or performs his duties in a manner different from that in which he engaged to perform them—if, for instance, he should choose to administer Baptism or the holy Eucharist differently from the prescribed form,—then the Bishop has power to revoke his authority. And so I would have it in the case of schoolmasters: if they obtain their license under certain engagements, and then do not fulfil those engagements, the license should be withdrawn. Of course, in the present state of things, this would not prevent them from continuing to teach,

any more than the withdrawing of the Bishop's license from a curate prevents him from preaching in a dissenting meeting-house; but it would prevent him from teaching *with the Bishop's sanction;* and then all those parents who regarded the Bishop's sanction, as Churchmen ought to regard it, would, of course, remove their children from his school."

Brady. "You have explained this matter clearly; but you have not quite removed the difficulty, at least that which I was thinking of. What security have we that the Church itself shall not sanction erroneous doctrine, whether in clergy or schoolmasters, as it did before the Reformation, and does now in popish countries?"

Primer. "I will tell you. The grand error of the papists is, that they do not recognise Scripture as the sole standard of truth. They are right in maintaining that *the Church should be the teacher,* but they have lost sight of the equally fundamental truth, that *'what is to be taught' is contained in Scripture,* and that nothing ought to be taught which is contrary to the same.

"We cannot sufficiently admire the merciful providence of God in this respect. When His Son our Lord sent forth His Apostles to teach all nations, and gave them the power to commission others after them, had He done no more than this, we should still have been bound to receive their instructions. But, seeing that they were men liable to the same infirmities as ourselves, it was scarcely possible that, unless

guided from above, they should not fall into error. But God had promised to be with His Church even to the end of the world. And one of the most remarkable—perhaps the *most* remarkable—instance in which He manifested His guidance, was in His causing His Apostles, before they departed from the world, to record, in the Gospels and in their various Epistles, a variety of statements, and explanations, and illustrations, of divine truth; which are written under the influence of divine inspiration, and comprise all that is required to be received as necessary for salvation. This book was collected and received by the Church as the standard of divine truth; and according to what is therein written God's ministers are bound to teach, with the certainty that their doctrine will be true. The Church of Rome has not confined itself to the written word of God, and consequently has fallen into grievous errors.

"But now to return to schoolmasters. My notion is, that they should receive their authority to teach from the Bishops of the Church, and that the matter of their religious and moral teaching should be what is written in God's word. But seeing that it is a hard thing for any schoolmaster to take the Bible, and out of his own head explain to the children the system therein contained, the Church has prepared for him a most effectual help in her Catechism, which is drawn up according to Scripture, with singular adaptation to the wants and feelings of the young. It is an invaluable help both to parent and master.

Consider the mysteries which beset the child at the earliest dawn of his intellect. What is the first and most important information to be communicated to a being endowed with understanding and the power of free agency? He is to know who placed him on this earth, and what he is to do now he is placed here. His mother tells him, as he listens in awful wonder, of that mighty unseen Spirit, even God, in whom we live, and move, and have our being; by whose will he and all mankind were created, by whose providence he is day by day sustained; who pervades all space, and sees and knows all things; who is about our path by day, and about our path by night; to perform whose will, and live to whose glory, is the object of our lives. But then it is necessary that the child should be made acquainted with the exact relation in which he stands to this great Being. This the Church teaches from holy Scripture through her Catechism. She informs the child that, being by nature born in sin, the child of wrath, he was made by baptism a child of grace; a new nature was given him; he was united in a mysterious manner with Christ, who died to save him; he was made a member (or limb) of Christ, a child of God, an inheritor of heaven. In return for which great blessings, and by virtue of which invaluable privileges, he is to renounce all sin, believe what God has revealed, and perform what He has commanded. And all this, observe, is not mere doctrine or theory, but plain matter of fact; a literal account of what the

child is, and why he was placed in this world. It is the foundation of all his duties from that time forward."

Brady. "I have heard persons complain of the Church Catechism, as being too hard for young children to understand."

Primer. "Such persons are not aware that what they complain of is not the fault of the Catechism, but an essential feature of the religion which God has given us: Christian doctrine is full of mysteries, which we are not required to understand, but to believe. The object of the Catechism is not so much to explain the mysteries of revelation, as to instruct children in their relation to God and to each other.

"Without the Church's help, we are too much inclined to teach religion as a mere theory to be known, rather than as the path in which we should daily walk. There is a marked contrast in this respect between the Church Catechism and that of the Assembly of Divines used by the Presbyterians; the latter is an attempt to explain the mysteries of revelation in abstract terms. 'What are the decrees of God?' 'How doth God execute His decrees?' 'What is effectual calling?' 'What is justification?' 'What is adoption?'—These questions, with their answers, are addressed entirely to the understanding of the child, as a sort of explanation of the Christian scheme. The Church Catechism, on the other hand, deals little in explanation or definition, but simply teaches the child the relation in which he stands to God, what God has done for him, and what he him-

self is bound to believe and do. Instead of giving, as in the Scotch catechism, a dry definition of 'what is prayer,' or bidding the child rehearse the Lord's Prayer, just observe how tenderly and practically the Church Catechism adapts its instruction to the child's feelings: 'My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.'[1]

"There cannot be a more beautiful practical model for the instruction of children than the Church Catechism; nor any, by following which we shall be more likely to escape that dry didactic tone in which the truths of religion are too often taught, and learn to apply them practically to the actual condition and feelings of the child. At the same time, it is very proper and necessary, when boys get into the upper classes, and their understanding opens, to explain more fully, as far as we may be able, the meaning of the doctrine taught them; and to give them scriptural proof of all that the Church teaches respecting their baptismal privileges and obligations; the necessity of a lively faith; the articles of the faith; their duty to God and their neighbour; the need of divine grace; and the nature of the holy sacraments.

[1] See Educational Magazine.

"One great advantage to the master as well as to the children of thus following the Church is, that he is sure that he is teaching God's truth, and not following any vague system of his own, or any other man's, invention."

Brady. "But you do not mean that a schoolmaster ought never to give any religious instruction but from the Catechism?"

Primer. "No; *all* the formularies of the Church will in the same way afford topics for practical instruction. The daily service will illustrate what the Catechism teaches concerning prayer. The baptismal and communion offices should be compared with the doctrine of the sacraments and the opening questions and answers of the Catechism; and all will be found to harmonise together. Besides, of course, a portion of Scripture will be read every day, and explained according to the system in which the teacher's mind has been trained by following the Church."

Brady. "Do you approve of making the Bible a common class-book?"

Primer. "No; the mode of scriptural instruction which I adopt is as follows: Every morning after prayers the boys take their places with their Bibles in their hands. Then I desire one of them to read a verse or two in a grave and reverent manner, not allowing the rest to correct or challenge, but correcting him myself if need be; then I ask the boy who has been reading, or any other boy, such

questions as are suggested by the text, whether relating to doctrine, or history, or chronology, or geography; or I desire them to quote parallel passages; and any thing which they are not able to answer, I explain myself. Every boy is liable to be called on at any moment to read or to answer questions, so that their attention is kept up; and, at the end, I generally conclude with some comments by way of practical application of the whole. This I consider to be much better than employing the holy Scripture as an ordinary class-book, because, when it is used for the common reading-lesson, and the boys snap and correct each other,—and still more, when a portion of it is ordered to be learnt by heart, or written out as a task or imposition, as I have known it in some schools,—it is apt to cause an unwholesome feeling of irreverence, or even dislike. But in the way which I adopt, it is made more of a religious exercise than a lesson. The rector often comes in at the time of Scripture-reading, and then, of course, I resign my place to him as my superior, and should do so even if I had a license from the Bishop. But as I have no license, I confess that the sanction and occasional presence of the rector is a great relief to my mind in a task which has always appeared to me the most responsible of any which a schoolmaster can undertake."

CHAPTER V.

MR. PRIMER ENTERS VERY PHILOSOPHICALLY INTO THE DIVISION OF HIS SUBJECT.

I labour to diffuse the important good,
Till this great truth by all be understood,—
That all the pious duties which we owe
Our parents, friends, our country, and our God,
The seeds of every virtue here below,
From discipline alone and early culture grow.

Brady. "Well, I understand your views so far. First, the object of education is *to train adopted sons of God to live to His glory;* which is, I suppose, the same as to bring up children to lead Christian lives, to do good in their generation, and get to heaven at last. Secondly, the agents appointed by God to 'teach all nations,' and train up each generation to His service, are the ministers of His Church, or otherwise masters or teachers acting in connexion with them. Thirdly, since human agents are liable to error, God has graciously given His holy Scriptures as the standard of what they ought to believe and do, and according to which God's ministers should instruct the people committed to their charge."

Primer. "Those are my views."

Brady. "Well, now I want to ask one question.

All this seems undeniable, as far as *religious* knowledge goes. God's ministers are certainly the proper persons to teach religion; and the Bible is the proper source, or standard at least, of religious knowledge. But surely you do not mean that the clergy are to be the instructors of the people in all those various branches of learning which are required by men in different stations? Latin and Greek seem suitable enough for learned men to teach; but there are many other things,—as music, for instance, arithmetic, modern languages, mapping, land-surveying, and so forth. In the first place, there are not half enough clergymen to teach them, if they would; and, to speak the truth, I rather doubt whether they are themselves sufficiently well instructed to teach others—to teach them, I mean, such things as these."

Primer. "Many of your observations are very just; but they require some qualification. It is a great mistake to attempt to draw a line, as people do in the present day, between religious and secular education, and to suppose that, though God's ministers are the fit persons to teach religion, yet they have nothing to do with other matters. The truth is, that religion is not so much a separate thing, taught like any other science—this is theology, or divinity. Religion consists not only in facts and doctrines communicated to the youthful mind, but it extends to the feeling or habit which accompanies the child every hour of the day, in whatever exercise

he is employed. It has been too much the fashion of the present generation, to consider education as the mere communication of knowledge. 'Well, what have you learnt?'—this is too frequently the principal question which the parent puts to his child on his return from school; and it is the test which superficial writers and talkers have been too much accustomed to apply. This is indeed a most meagre view of the most important of all subjects, and, I fear, has led to a good deal of the evil which we are experiencing in the present age. We have cultivated the intellect, and neglected the morals. Education, in its true and enlarged sense, is, as we have already agreed, *the training an adopted son of God to live to His glory.* And this definition will include the whole range of educational topics, and, being ever present, will give a tone and character to every part. The first branch of education—not the first in point of importance, but the first which we will mention, for convenience-sake—is, the *acquisition of knowledge*, or, to use a single word, instruction. This, of course, is a necessary branch. I would not for a moment speak disparagingly of it, although it has been made too much of by others. Religion is no ally with ignorance. The Christian religion appeals to the intellect as well as to the heart. It numbers amongst its disciples the wise and intellectual, as well as the unlettered and poor; and, in one point of view, the more the mind is enlarged, the more able is a good man to do his

duty to his Maker. How is a man to live to the glory of God?—how, but by doing all the good he can in his generation, enlarging his knowledge, improving his powers, so as to work well and wisely for God's glory? The man of ability and station will not perform the object for which God placed him here, by burying his talents in a napkin, and suffering them to rust for want of use; but he will best glorify God, by acquiring information, knowledge, power, influence, provided only that he learns, at the same time, how to use these acquirements rightly. And it is manifest that the same rule applies to the humblest man amongst us. The more knowledge he gains, the more his mind is enlarged by instruction, so much the more able is he to live to the glory of God, and render Him that service which is his bounden duty. How beautiful it is to watch the mind of an infant, as it is gradually enlarging its stock of ideas, and gaining acquaintance with the objects around him, and their relation to each other! The first fifteen or twenty years of a man's life are commonly one uninterrupted course of gathering knowledge. God's inexhaustible world is open to the young learner—science, history, classical knowledge, all are spread before him. Let him soar as high or dive as deep as he may, he will never have reached the limits of the vast mysterious universe.

"The first branch, therefore, of education which we will mention, is the *acquisition of knowledge.*

The next is the *development of the faculties*—this also is most important. Indeed, if education be supposed, from its etymology, to consist in any one branch more than another, it is the 'drawing out' the faculties; the development, for instance, of the judgment, the memory, the power of reflection, observation, reasoning—not the mere filling the mind with knowledge, but enabling the youth to analyse, sift, weigh, distinguish, and apply it. If we were disposed to follow out the branch into a philosophical subdivision, the faculties of the mind might be classed under the heads of *simple apprehension*, *judgment*, and the *power of reasoning;* and it is manifest that in mere infants, or very young children, the apprehensive faculty, or power of gaining ideas, is that which chiefly requires development; next, the power of judging of the truth or falsity of a proposition laid before them; and, lastly, the faculty of drawing out or following an argument. But this would only unnecessarily encumber our subject; therefore for the present let it suffice to understand that it is the object of this branch of education to develop to the full extent the powers and capabilities of the human mind, and prepare it for the business of life, so as to enable the man so trained to do his duty to God and his neighbour in the best and most effectual manner.

"This you will acknowledge to be a very important branch of education. It is a great thing to have your child's mind well stored with knowledge; but

then you want him also to have his wits about him, to be able to make the most of his knowledge. You want to see him furnished with good sound sense, with accuracy and precision of thought; the power of application, so as to bend his mind at will to what is necessary for him to undertake; a retentive memory, so as to store up for life all the knowledge which he has gained, and to be able to add continually to his stock; with readiness and presence of mind to bring it out and apply it as occasion serves; discrimination to discern between good and evil, truth and falsehood, and to detect the numerous fallacies which too often pass current in the world. You would also desire to see his taste and imagination improved by such means as are suited to his station in life. The appreciation of natural and moral beauty, and an ability to discern the fitness, order, and harmony of things, is closely connected with real goodness of heart and propriety of conduct. Nor is there any station so humble, in which the purer and more refined tastes may not be so drawn out as to take the place of the more gross and vulgar. The poorest man may have his mind imbued with a sense and feeling of what is beautiful in nature and refined in morals; nor has an inconsiderable step been gained where a poor man has been taught to despise the gross and carnal pleasures in which too many are sunk, and delight more in his flower-garden than the beer-shop.

"But here we are approaching the limits of the

third and most important branch of education, namely, the *formation of the habits*, which, however, is essentially distinct from the development of the faculties, though the distinction may not always be plainly marked; the one being almost entirely intellectual, and having reference to the improvement of the mind, the other moral, or relating to goodness or badness of character. And what, after all, is knowledge and information, what is quickness and ability, what is the cultivation of the mind, or the enlargement of the faculties, in comparison with the moral character? What good will it do our children to have their heads crammed with all the knowledge in the world, or their wits as sharp as needles, if at the same time they are proud, self-willed, unruly, sensual, and wicked? Where in the world will you find a more pitiable object than a clever rogue? To a man of irreligious principles and licentious habits his information and cleverness are only so many additional means of doing mischief in this world, and heaping to himself endless misery in the world to come.

"This, then, is the ultimate object of education, to train up youth in the ways of virtue, and in the fear of God; and surely I need not remind you, as a Christian, that the only power through which we can subdue evil habits, and cherish those which are good and excellent—the only power by which we can rightly exercise our faculties, and apply our knowledge to God's glory, is the controlling and directing

power of religion, as manifested in the blessed Gospel; and hence it is manifest that that body to whom God has committed the teaching of religion must either directly or indirectly have the control of education; not the actual task of instructing youth in arts and sciences, and other branches of knowledge, but the superintendence and control over the moral and religious part, which is, in truth, the infinitely most important, and enters into every part of what deserves the name of education."

Mr. Primer went on to discourse very eloquently on this most vital subject. The rector himself could scarcely have urged it more strongly or more clearly in the pulpit.

But as the subsequent pages will more fully develop Mr. Primer's principles and modes of proceeding, and shew them forth in action, we must not too much anticipate the matter which is to follow.

We have seen from the foregoing discourse that Mr. Primer, in making a philosophical division of the subject-matter of education, classed it under three heads:

1st, the acquisition of knowledge.

2d, the development of the faculties.

3d, the formation of the moral habits.

But things philosophically distinct are not, as Mr. Primer very well knew, distinct to the eye in practice or operation. You could not say of each particular occupation of the boys, "This is to give instruction—this to exercise the faculties—this to

improve the moral habits." For instance, if a boy was learning holy Scripture, he might be acquiring information, exercising the memory, and improving his morals all at once; or, again, if he were gazing on the starry firmament, and being instructed for the first time in the wondrous phenomena of the heavens, his mind would be at once informed, his faculties expanded, by the contemplation of so awful a scene, and his soul, it may be hoped, touched with reverence for the great Creator of heaven and earth. All this might be going on at once; therefore, though we have hitherto been enabled to go on step by step in developing the theory of education, yet in following out the details, it must not be expected that any logical arrangement shall be preserved; on the contrary, we shall simply narrate the methods and proceedings of Mr. Primer in the ordinary management of the school, leaving them to shew how the worthy schoolmaster carried out his principles into practice.

CHAPTER VI.

MR. PRIMER PROCEEDS TO MORE PRACTICAL SUBJECTS.—THE NEW BOY.—THE QUESTION DISCUSSED, WHETHER HE SHALL LEARN LATIN.

> My boy, the unwelcome hour is come
> When thou, transplanted from thy genial home,
> Must find a colder soil and bleaker air,
> And trust for safety to a stranger's care.
>
> COWPER.

MR. WILKINS was a respectable tradesman, residing in an adjoining town to the parish in which Mr. Primer's school was situated. He was an upright and well-meaning, but not very well-informed, man. His elder boys had been brought up at a school kept by a dissenter in the town; and, though intelligent lads, had turned out unsteady and unruly. One of them had taken to speak at radical meetings. Another, who had been bound apprentice to a mercer, had done even worse; and so conducted himself as to shew a sad want of principle, and to bring great discredit on his family.

Warned by these failures, Mr. Wilkins prudently determined to send no more of his sons to the same school; and having heard Mr. Primer's establishment highly spoken of, he had arranged to place his son John there. Accordingly, a few days after

the Midsummer holydays, he arrived at Mr. Primer's house, bringing his boy with him.

"Well, Mr. Primer," said he, after the first salutation, "I have brought John, to place him under your care. He is a good lad at present, and I hope he will continue so."

"He looks like a good boy," said Mr. Primer, patting him on the shoulder. "Depend upon it, sir, we will do all we can, that he may not disappoint your expectations. I am happy to say, that I have at present as good a set of boarders almost as I can wish. My principle is, to use every means in my power to bring them up in good ways; and if, after a fair trial, I find that, from early association, their habits have become so confirmed as to be beyond my power to mend them, then, for the sake of my other boys, I make a point of requesting their parents to remove them. It is surprising how one tainted sheep poisons the whole flock."

"Ay, ay; it is but fair. D'ye hear that, John? —if you are not a good lad, you will be expelled; and think, then, what a disgrace and sorrow to your parents. We have had trouble enough with your brother Hal,"—and the father's voice betrayed considerable emotion. "But you have been a good lad hitherto; and I hope Mr. Primer will be able to report well of you."

The boy took his father's hand, which was held out to him, and shewed, by his manner, that he regarded his admonition.

They went on to talk of the nature of his studies.

"John writes a pretty good round-hand," said Mr. Wilkins; "and has got as far as the rule of three."

"Very fair, for his age," said the master; "he will come in very well with those of his standing. I consider it very desirable, Mr. Wilkins, that a boy should be as nearly as possible on a level with those of his age. If he is backward, he gets the character of a dunce; and, from having to submit to contempt, he often loses that proper respect for himself which urges on to excellence. If, on the other hand, a boy is in acquirements much forwarder than his equals in age, he is led to associate with boys who are bigger and stronger than himself, which is often of infinite injury to the character. The boys in the same form are apt to be jealous of him, and to tyrannise over him; and the price he pays for his forwardness is the loss of that manly feeling which is best acquired in the society of equals. It is very much like the case of a grown-up person who falls into the society of his inferiors or superiors. Either association has a disadvantageous effect."

"But," said Mr. Wilkins, "if a boy is much quicker than his fellow class-boys, he will naturally rise above them, and leave them behind, will he not?"

"I will tell you how I manage, sir. If a boy is stronger and bigger in proportion to his superior ability, then there is no harm in moving him up

into a higher class; but if, as it often happens, a sharp lad is of somewhat delicate frame, then I would rather direct his mind to some other branch of study, which may occupy his leisure hours. Look," said he, opening a closet, "I have a pretty good school-library here. My plan is, that if a boy has done his exercise before the rest, he has the privilege of borrowing any book he has a fancy for from this library. And when he has read all these, I lend him such standard works as I have in my own private collection; so that while he goes on with his class, at the same rate as slower boys, he does not lose any thing; but his spare time is devoted to other branches. Some boys I encourage in drawing during their leisure school-hours, or in making maps and plans, or in any mechanical works which may be useful in after-life."

Wilkins. "Very good—very good."

Primer. "You will, sir, I presume, wish your boy to begin Latin without delay. I think you said he had not yet begun."

Wilkins. "Latin? really, sir, I don't know. What use will Latin ever be to him? If he were going to be a druggist or an apothecary, it might be of some advantage; but really I don't see what a mercer need have to do with Latin; I never knew a word of Latin myself."

Primer. "Of course, sir, it will depend on your own decision whether he is put into the Latin class or not; I always make a point of referring the ques-

tion to the parents. At the same time, from the experience which I have had in education, I very much recommend that boys should be taught Latin when they have the opportunity."

Wilkins. "On what ground, sir?"

Primer. "It is not, perhaps, very easy to explain all the advantages; but I will endeavour to do so. Language is the most beautiful and useful art which has ever been invented by the wit of man; and to understand it fully is one of the finest exercises for the mind. To learn the mechanism of language—the different parts of speech—the relation in which they stand to each other—the cases, persons, moods, and tenses; to master all these things exercises the highest functions of the intellect."

Wilkins. "But why cannot he learn all this in the grammar of his own language?"

Primer. "That is a question which has of late been much debated. My own opinion is, that, where it is practicable, grammar should be taught by means of the Latin accidence. And I will give you my reason. It may be very true that grammar may be learnt in English—in fact, the most illiterate man *must* know, practically at least, something of grammar, or he could not put his ideas together in sentences. I endeavour to teach my national-school boys something of the theory of grammar in English. They are able to tell the different parts of speech, and the etymology or derivation of many words; and this, as far as it goes, enlarges the mind, and

enables them to express themselves, both in writing and speaking, more correctly than they would have done without this knowledge. Still, the utmost which can be taught in this way is very much below the knowledge of language attained by those who learn the classical languages. In teaching grammar in English, there is this difficulty to begin with. A boy does not perceive what you are aiming at. He understands what an English sentence means, without being able to say, This is a noun—this is a verb; and the mere technical knowledge of the construction of a sentence, the sense of which he knows very well already, has no interest for him. But when you put a Latin sentence before him, he at once perceives that he cannot make it out at all without the help of grammar. Hence he sees the necessity of it, and what it really is; and sets about it with greater spirit, and consequently learns it better. In the next place, the Latin language (and still more the Greek) is superior in point of structure to our own. The clumsy contrivance of auxiliaries and particles, instead of inflection, takes away very much from the beauty of the English. In truth, the real beauty and force of language can scarcely be understood by one who is conversant only with modern languages. There is another point also, which, I think, has not been well considered by writers on the subject; and that is, the importance of *contrasting* two languages together, by construing or laying them side by side, so that one may illustrate and explain the other.

Take, for instance, the words '*musæ*, of a song—*musâ*, by a song,'—the way in which the same sense is given in English by the auxiliaries (*of* and *by*) prefixed, and in Latin by varying the termination, could not be learnt without comparing the two together. Nor could the notion of cases be well explained. And it is obvious that the peculiarities and graces of idiom, throughout the whole of any language, can scarcely be shewn in any adequate degree without comparison with a language which differs from it. Hence, though grammar to a certain extent may be acquired in English alone, yet the real force and beauty of language cannot be learnt except from the dead languages."

Wilkins. "Well, I don't know; but I think a boy had better learn his own mother-tongue, which he is to speak all his life, rather than dead languages."

Primer. "I used rather an unfortunate expression when I called Latin and Greek the *dead* languages; the epithet, in truth, is scarcely appropriate. For though it may be true that they are not spoken in their classical shape by any existing nation, yet they still live in the writings of those poets, philosophers, and historians, whose works are extant, as models of composition, amongst us: and, what is more, they live in the spoken and written languages of half the nations of Europe, of which, in fact, they form the basis; so that when a youth has mastered Latin, he has half-learned French, Italian, or Spanish, and may with

very small difficulty understand or read them all. You will observe, also, sir, that when a boy learns Latin, *he does at the same time learn English too;* and, as I conceive, much better than if he learnt English alone. For example, when he says, *amo*, I love; *amas*, thou lovest; *amat*, he loves,—it is evident that he is learning the English verb as well as the Latin. So that it is not a question whether he shall be taught English *or* Latin, but whether he shall learn English only, and that imperfectly, or both."

Wilkins. "True, true. Well, suppose John learns the accidence; and that, I think, will be enough."

Primer. "That will be as you please, sir; it is a good thing to have learnt the accidence of the Latin grammar, or even the English grammar alone; but it is a small step towards a critical knowledge of language. If your son is a clever lad, I should certainly recommend that he should go on and learn Latin composition, especially verses."

Wilkins. "Well, now, I never could make out, for the life of me, what was the use of verses — nonsense-verses, as you schoolmasters call them — or sense-verses either, for the matter of that. For, of the scores of boys who are trained up to make verses, I never heard of more than one or two in an age who made any thing by poetry. Indeed, poets are proverbial for being poor. Milton, I have heard, only made five pounds by his *Paradise Lost.*"

"My good sir," said Mr. Primer, smiling, "boys do not learn verses for the purpose of being poets,

or to make money by their verses. Nine out of ten, perhaps, do not make a verse after they leave school."

Wilkins. "What on earth, then, do they learn to make verses for?"

Primer. "It is to give them an accurate knowledge of language, and of the classical languages in particular; and still more to exercise and strengthen their minds, and render them clear, precise, and discriminating. You will, perhaps, be surprised when I remark, that if a boy never made another verse in his life, or never looked even into a Greek or Latin book after he left school, it would still have been of very great use to him."

Wilkins. "You do surprise me."

Primer. "I would certainly not recommend a young man to give up his Latin and Greek after leaving school, because I believe the keeping up a knowledge of them to be a source of great pleasure, as well as advantage. Still, even if circumstances should oblige him to do so, he will have gained an ample benefit in the exercise of mind, and the labour which he expended at school. The study of language, especially of the more perfect languages, will open the way to all the variety of human thought. His intellect will have been enlarged, and adapted to close, steady, and discriminating application; and he will have gained, not only a valuable fund of actual knowledge, but a power of acquiring any other sort of knowledge, especially of languages; or

engaging with advantage in any other pursuit, to which his energies may in after-life be directed."

Here their conversation was interrupted by an incident which we will reserve for another chapter.

CHAPTER VII.

THE YOUNG LAND-SURVEYORS.—MORE PRACTICAL MATTER.

> There may be profit in these arts; but still
> Learning is labour, call it what you will;
> Upon the youthful mind a heavy load,
> Nor must we hope to find the royal road.
> Some will their easy steps to science shew,
> And some to heav'n itself their by-way know:
> Ah, trust them not,—who fame or bliss would share
> Must learn to labour, and must live by care.
>
> CRABBE.

DURING the last part of the foregoing conversation, Mr. Wilkins and the schoolmaster had been sitting in the porch of the school-house; and the cause of their interruption was the arrival of a party of boys, with chains and measuring-instruments in their hands. They had been exercising their skill in land-surveying, and were returning, with bursts of laughter, which they could hardly repress, even when they found themselves in the august presence of their master and his visitor. In truth, though Joseph Primer was a strict disciplinarian in school-time, yet he delighted during the hours of relaxation to encourage the unrestrained vivacity of youth; and often, to the great delight of his boys, would join them in a game of cricket or skittles.

"Well, my lads, you seem to have some capital

joke amongst you. Won't you let Mr. Wilkins and me hear the fun?"

The boys continued laughing — no one of them coming forward as spokesman.

"What is it all about, George Freeman?" said the master.

George. "Please, sir, what do you think?"

Primer. "What do I think? Why, I think you all seem very merry. Where have you been?"

George. "We have been up at Mr. Crabstock's of the Grange, measuring the large grass-field with a clump of fir-trees in it."

Primer. "A very good place. Well?"

George. "Well, sir, as we were taking the level, who should come but old Mr. Crabstock himself?"

Primer. "Nothing more likely, on his own farm. And what did he say to you?"

"Why, he was very angry, and laid hold of me by the collar; and said he would teach us how to measure his land, and would take us before the magistrate for trespass." Here all the boys burst out a-laughing again.

"Well, I don't see any laughing matter, I can assure you: you ought to have gone to his house, and asked his leave."

"But what do you think he supposed we were doing, sir?"

"Why, what?"

"He thought we were going to make a railroad across his farm. 'I'll teach you to come trespassing

here!'—(here George Freeman, having got a little bolder, began to mimic the old man, and laid hold of the boy next him by the collar)—' I'll teach you to come trespassing on my land, and cutting up my farm! I'd be glad to know who sent you here. Some of those purse-proud Manchester mechanics, I reckon.'" Here all the boys again set up a loud laugh; and Mr. Primer himself and his visitor could not help joining in it.

"Well, I suppose you explained to him what you came about."

"Yes; Tom Barker, his nephew, came up from the other end of the field; and when Mr. Crabstock saw him, he began to see how it was: and so we told him where we came from, and said we should have gone and asked him first, only we thought he would not object."

"And did he let you off?"

"Yes, sir; and he took us home with him, and gave us each a glass of ale and a cheese-cake, and told us we should measure all the farm if we liked."

"Ah, I thought he was a good-natured man at bottom, though a little warm. You see, boys, it is better not to judge too hastily, but give our neighbours credit for all the good we can, even in spite of appearances. Now, George Freeman, go and get that plan which you made of Mr. Sanderson's glebe; and Tom Barker, get your map of Warwickshire,—and shew them to Mr. Wilkins."

The boys accordingly brought their several per-

formances, which were very creditable. The fields were all accurately set down; the arable and grass land nicely distinguished; and even the boggy part by the brook exactly described; and every tree and pit marked down in its proper place.

The boys were then dismissed to their various occupations.

Mr. Wilkins expressed great pleasure at the maps and plans which had been exhibited to him.

"That's what I call *useful knowledge*," said he; "that will do them good in life. My boy Joe was six years at Mr. Wagstaff's, and he could not do half as well as that."

Mr. Primer smiled at his visitor's delight. "It's all very well to set boys to such work as what you have seen; it gives them amusement in their play-hours, and teaches them accuracy and manual dexterity; besides, their parents like to see them able to do these things; so, on the whole, I am glad to encourage them. But, to speak plainly to you as a friend, I do not think very much of these things in themselves. If the boys were taught no more than that, I should not be satisfied that I had done my duty by them. I had rather they knew the first book of Euclid thoroughly than be able to measure a farm."

Wilkins. "Well, I never could see the use of making boys puzzle their heads over angles and parallelograms on paper. What they have learned to do now will really be of some value."

Primer. "Certainly, I hope it may prove useful to them, or I should not have set them about it; but it is no great effort of skill, or test of ability, after all. A boy may measure a field or copy a map merely by a little mechanical labour; there is not much head-work: it is, in fact, more of an amusement than a task. But to get the problems of Euclid into their head really requires some labour and close attention; and in proportion to the labour bestowed, the mind is strengthened. Mapping and measuring is all show—the other is real hard work: besides, a boy ought to get the principles first, and the practice will follow. If the practice is got in a superficial manner, the boy will be careless and superficial all his life, and what he has learnt will soon be forgotten; but let him be thoroughly grounded in principles, and he will gain the practice when he pleases."

Mr. Wilkins not replying to these observations, Mr. Primer continued:

"This is one great difficulty which we schoolmasters find in doing our duty to boys, and at the same time satisfying their parents. Parents wish their boys to be pushed on; the conscientious master prefers to keep them back until they are well grounded; because he knows that this will be of most benefit to them in the end. Parents like to see some visible sign of their progress; the master, who watches the opening of their mind, knows that they are often making most progress when no great results are perceptible. We all know, that in building a house, a

great part of the work is done under ground. When the foundations are brought up to the level of the soil, a superficial observer might suppose that very little had been done; and yet in reality great progress towards building the house would have been made. Just so in education; a great deal may be silently going on, which is not seen above ground,—a great deal of foundation-work, upon which the future structure is to be reared. But parents are too apt to be impatient, and expect the structure to be reared before the foundation is laid. And schoolmasters are sometimes too ready, nay, almost obliged in self-defence, to yield to this feeling of the parents. They will send the children home with strings of hard names of places, and a smattering of two or three sciences, and a number of specimens of fields measured and maps copied, and account-books with swans, and stags, and German-text flourishing all over them. This is all very well; but it is no criterion of real progress. When a boy is really able to do his sums, there is no reason why his account-book should not be finished off in a neat and ornamental manner; and when he has mastered the art of land-surveying scientifically, let him make as many maps, and measure as many fields as he pleases. But what I object to is, the loss of valuable time in mere outside show. A conscientious schoolmaster is often obliged to run the risk of offending parents, and appearing to bring their children less forward than his competitors, because he will not give in to their plans, and sacrifice

the sure and gradual development of his scholars' faculties to what is entirely superficial. At the same time, of course, we must in some degree consult the feelings of parents; and therefore I willingly encourage such employments as you see the boys now engaged in, though I take care that their best hours shall be given to more solid acquirements."

Wilkins. "I see what you mean; and this will bear upon what we were saying of the waste of time in learning Latin."

Primer. "Exactly. It is rather a remarkable feature in the education of the upper classes in England, that they learn nothing with regard to their respective professions until their long training at school and college is completed. A young man takes his degree at about twenty or twenty-one, and very often before that has not even thought what profession he is to enter; and yet English lawyers, and statesmen, and physicians, are at least as good as those of other nations; and Englishmen are generally stronger-minded men, and quite as clever as any other people in the world: nay, I verily believe that the national strength of character results in no small degree from this very circumstance, that is to say, the number of years which they give to education before they engage in the active business of life. The sons of our nobility and gentry, who afterwards become our best statesmen and orators, and make the greatest figure in the world, have gone through a university-education, and have submitted to a long and labori-

ous training in the classical languages, and mathematics and moral philosophy, which, to a superficial observer, perhaps, is mere loss of time, but which, in reality, makes them the men they afterwards become. The clergyman does not even begin to perform his functions until his twenty-third year; nor can he be in full orders until he is a year older."

"True," answered Mr. Wilkins; "but it would be impossible for people in my line of life to maintain their sons—*in idleness*, I was going to say, but that is not the right word: I should rather say, it would be impossible for me to keep them without doing something to support themselves till they are four and twenty."

Primer. "That is very true; still, the longer education a boy has, the better for him. I think it far more beneficial for a young man to be kept under school-discipline a year or two longer than to be sent out only half-educated into the world. And I am sure, that if parents can afford to make the sacrifice, it is their interest, as well as duty, to do so."

Mr. Wilkins mused for a moment; and his thoughts were fixed with sorrow on the conduct of his two elder boys. He at once perceived the practical force of Mr. Primer's argument, and acknowledged to himself, that had they been kept for a longer time under the discipline of a good school, they might have turned out better than they had done.

"Well," said he, at last, "I see, my good friend, that you know a great deal more about the educa-

tion of boys than I do; so I will leave John entirely in your hands, and you shall teach him Latin, and nonsense-verses and all, if you like: and I will leave him with you as long as I can afford to pay for him. Longer than that, I suppose, you would not wish to have him."

Primer. "Why, to say the truth, I have before now kept a promising boy an extra half-year at my own expense: however, in your case, I do not fear being a loser."

Mr. Wilkins soon after took his departure, leaving his son under the care of Mr. Primer.

CHAPTER VIII.

THE NEW BOY'S FIRST INTRODUCTION.

O, there's a wicked little world in schools.
CRABBE.

He is a better scholar than I thought he was:
He has a good sprag memory.
Merry Wives of Windsor.

As soon as Mr. Wilkins had taken his departure, leaving his son under the charge of Mr. Primer, the good-natured schoolmaster, seeing a tear gathering in the poor boy's eyes, thought it best to divert his thoughts by introducing him without delay to the scenes in which he was thenceforth to be engaged.

"Come," said he, taking him kindly by the arm, "we must make you acquainted with some of your school-fellows. And, by the by," he continued, in a joking tone, "you will perhaps be rather surprised at what I am going to tell you, but for the first fortnight you are to be *a shadow*."

"A shadow! sir?" said John Wilkins, looking up with something of alarm into his master's face.

"Yes, you are to be reduced to a shadow. Don't be alarmed, however; we shall not starve you, or take the rosy colour from those plump cheeks. Though

you are to be a *shadow*, yet we will take care you shall have a good *substance*."

All this was a mystery to poor John Wilkins. However, it was soon explained by Mr. Primer calling George Freeman, and putting the little boy under his charge.

"George Freeman is to be your *substance*," said he, "and you are to be his *shadow*. You are to follow him where he leads you, and do as he directs you. He will tell you all the rules of the school—when you are to get up, when you are to be in school, the hour of prayers, the hour of breakfast, dinner, and supper, and so forth. He is too good a boy to lead you into mischief; and I have no doubt is both willing and able to be of service to you.—So now, George, take him into the playground, and introduce him to some of the boys."

George Freeman accordingly led the new boy towards the playground; and, on their way, he took the opportunity of saying a few kind words to him, and bidding him not be afraid, if the boys seemed rather rough and unmannerly at first.

"There are, of course, some rude lads," said he, "amongst us; but you must take their jokes good-naturedly, and answer the questions which are put to you, although they may not be over-civil."

Young Wilkins was much obliged by the advice, and still more by the kind manner of his new friend, and resolved to take his counsel, which, as may be supposed, was very well timed.

No sooner had the new boy entered the school-yard than he was speedily surrounded by a host of lads, many of whom left their games to satisfy their curiosity.

"And what's *your* name, youngster?" said one of them pertly.

"Wilkins," said he, with a steady tone.

"Oh, Peter Wilkins," said the other. "Why that was the name of the Flying Dutchman. Here, boys," said he, raising his voice to a knot of youths who were playing at marbles a short way off, and were too interested to leave their game—"here's Peter Wilkins, the Flying Dutchman."

This was quite enough to affix a nickname to the new-comer; and thenceforth, for some while afterwards, he was usually spoken of as Peter Wilkins, or the Dutchman.

If he had shewn himself annoyed by the nickname, it would probably have stuck to him as long as he remained at school, perhaps all his life; but as he did not seem to care a bit about it, his schoolfellows soon left off the appellation, and he came to be called, familiarly, "Jack," or "Jack Wilkins." However, we are anticipating after-events; for his catechising was not yet nearly concluded.

"Well," said Harry Scamper,—for that was the name of his pertinacious questioner,—"what's your father?"

"A mercer," said Wilkins.

"Oh, I suppose he stands with a yard-measure, and sells tapes, and bobbin, and such things."

Fortunately Harry did not proceed in these sarcastic allusions to Mr. Wilkins senior, or it is very possible that his son might not have maintained his equanimity.

"Well, and how much peck has your worthy father given you?"

"Peck!" said little Wilkins in astonishment—"what's peck?"

"What, here's a fellow that doesn't know what peck is! Why, it's blunt."

"And what's blunt?" said the boy, quite as much at a loss as before.

"Why, rhino, to be sure. How much ready rhino have you got in your pocket?"

Young Wilkins then became aware that his school-fellow was desirous of knowing how much pocket-money he possessed; and, though the question did not seem to him to be very polite, he did not hesitate to give him the required information.

"And now," said his tormentor, "we must request that, according to the law made and provided in such cases, you mount up on this horseblock, and tip out your best stave."

Young Wilkins rightly conjectured from this, that it was the wish of his companions that he should entertain them by singing a song; and though he had answered their questions with perfect good hu-

mour, yet he felt rather inclined to rebel against this fresh demand. As he stood irresolute, he was encouraged by a friendly nod from George Freeman; and remembering his injunction, not to be affronted by the rudeness with which he was likely to be assailed, he, without delay, mounted the rostrum, and, in a good hearty voice, sang a song which he had learnt from his brother, and which, as it happened not to have been heard by his schoolfellows, was highly approved by them.

"When Arthur first in court began
To wear long hanging sleeves,
He entertained three serving men,
And all of them were thieves.

The first he was an Irishman,
The second was a Scot,
The third he was a Welchman,
And all were knaves, I wot.

The Irishman loved usquebaugh,
The Scot drank ale called blue-cap,
The Welchman he ate toasted cheese
'Till his mouth became like a mouse-trap.

Usquebaugh burnt the Irishman,
The Scot was drowned in his ale,
The Welchman had like to be choked by a mouse,
But he pulled him out by the tail."

Great applause followed this effusion; and little Wilkins, after having sang it thrice over at their earnest request, at once took his place amongst the

boys as a good-natured fellow, and was treated by them accordingly. A sulky or proud boy seldom finds his level without having to fight for it: and such scenes sometimes took place at Mr. Primer's; although, from the strong reprehension with which the worthy schoolmaster visited such delinquencies, and from the general good tone of the school, a battle was an unusual occurrence. Indeed, he must have been an ill-tempered boy that could have quarrelled with young Wilkins, who, in fact, was as good-natured a little fellow as ever went to school—in truth, perhaps a little too good-natured.

I would not say one word to disparage good nature. It is generally a sign of a humble, teachable, reverent, and kind disposition; and is deservedly esteemed and beloved. It is sure to endear him who possesses it to his family, his master, and his school-fellows; and is more calculated than almost any other quality, if rightly guarded, to enable a man to go through life in peace and quiet, and exercise a beneficial influence on all around him. At the same time, there is the danger connected with good nature, namely, that it is very commonly connected with a vacillation of mind, and too great facility of yielding, which will lead a boy into a hundred scrapes, and a man or woman into serious evils. A *too* good-natured boy will sometimes remain *a shadow* all his life; will attach himself to some other boy of firmer and more decided character than himself, and be content to follow him as he

may chance to lead; or else, which is still worse, will follow any boy who wishes to lead him into mischief. The same docile temper which wins the love of the master will not unfrequently fall with equal facility into the ways of evil companions; and the temper which leads a boy to join with hearty readiness in the innocent amusements of his companions, will often render him unprepared to resist their solicitations to embark with them in more questionable schemes. Hence the absolute necessity that good nature should be accompanied by good principle, and by a rectitude of mind which shall keep a boy in the right course. John Wilkins was far from being an unprincipled lad. At the same time, his parents had not instilled into him that due perception of the difference between right and wrong, and that resolution to keep to the right, which was necessary, especially to one of his good-natured disposition. It proved most fortunate for him, that, at his first outset, he was placed under the care of so excellent a boy as George Freeman.

Though Mr. Primer had thought it best to send his new pupil to join his companions without delay, under the care of George Freeman, it was far from being his habit to let an inexperienced boy "take his chance," as it is termed, amongst the rest, without such words of counsel and encouragement as might assist him in his entrance upon so new a scene. Mr. Primer was deeply impressed with a religious feeling of the importance of the trust reposed in

him, when a parent committed his child to his care. Whatever may have been the character of the parents—whether they had done their duty to their son, or not—he felt that he at least was bound to take those parents' place, and perform the part of a *good* parent. An immortal soul had been committed to his training; and on the way in which he performed his duty might depend its character in time, perhaps its portion in eternity. In that soul the spark of divine grace had been implanted at baptism; and it was for him to cherish and improve the grace given, and, if possible, prevent it from being overspread by the sins and follies of life. To save it from entering into the evil temptations of the world, he knew was not in his power. The school itself was a little world, in which sharp trial would be made of the spirit. His duty was, so far as in him lay, to ensure that the passage of a pupil through his school should not be, as it too often is, a training for the evil practices and corruptions of the great world; but that, on the other hand, it might conduce to save him from them, by inuring him to resist temptation from the beginning.

With such views as these, it may be readily supposed, that the arrival of each new pupil was a subject of much anxiety to our excellent schoolmaster. One of the first duties would, of course, be, to ascertain the extent of the boy's acquirements, before determining the class in which he was to be placed, or the studies to which his mind was to be directed; but

with Mr. Primer there was an object of even greater importance than this, namely, to ascertain the character and disposition of his new pupil, with a view to his moral treatment.

Partly for this purpose, and in order to accustom him to such friendly intercourse as it is fit should subsist between master and pupil, Mr. Primer sent for him out of the play-yard, on the evening of his arrival, to drink tea with him; and was pleased to find at once, from the cheerful face with which he entered the parlour, that he had been well received amongst his companions; and he discerned at once that little Jack had no sulkiness about him, but was, as we have described him, a good-natured, simple-hearted lad.

Mr. Primer soon found out, that after the usual preliminary cross-examination to which all new boys are subject, little Jack had been engaged in a racing-match with two or three others, who had been matched together by Harry Scamper; and also, that he had received sundry gifts of marbles from several of the boys, as a capital to set him up in that necessary article. These, and other particulars, were satisfactory, as proving that little John Wilkins had been well treated, and was likely to suffer none of that inconvenience to which boys of reserved and timid disposition are exposed. Without entering into a regular lecture, Mr. Primer contrived to give his new boy such admonitions as he judged would be most useful to him; at the same time endeavouring

successfully to win his confidence and attachment. He spoke to him seriously and affectionately of the new scenes into which he had entered; the importance of diligence and steadiness, and of a fixed resolution, with God's aid, to do his duty. Attention to his studies was not only necessary for his own advancement in life, but also was a duty which he owed his parent; nay, God himself expected that he should improve the talents which he had entrusted to him, so as to be the more able to do good in his generation.

All this little Wilkins listened to with grave attention; the more so, as it was unlike what he had been used to hear at home—his father not having been used to speak with serious affection; but, like most other parents, being apt to scold when angry, and joke when in good humour.

"Well," said Mr. Primer, when tea was removed, "now we must see what you have learnt, in order to know how to class you." He then examined more particularly than he had done hitherto, how far he had advanced in learning. One great test which Mr. Primer found more readily than any other to elicit the degree of talent, or at least the acquirement, of a boy of that age, was to try him by dictation,—that is, reading a passage from some book, and desiring him to write it after him. This little Jack did tolerably well, making but few mistakes in the spelling, and generally putting the right stops and capitals in their proper places. After that,

Mr. Primer read a longer passage—as much as half a page,—and then desired his pupil to set down as much as he remembered of it. But in this little Jack failed; indeed, it would have taken a boy of considerable ability to have remembered with accuracy what was read, unless it had been mere narrative. Mr. Primer then tried him in sums; and then in reading. For the last purpose, the schoolmaster took a portion of Scripture: this not only served to try his powers of reading, which proved satisfactory, but also furnished a commencement for an examination as to his knowledge of religion, without a formal announcement of his purpose. Mr. Primer easily discerned, that, with a general knowledge of the facts of the Bible, and of the common precepts which it enjoined, together with a notion of the necessity of obedience to the commands of God, and dutifulness to his parents, there was a great lack of information, both as to the commonest doctrines and discipline of the Church, and the paramount and stringent nature of religious responsibility. For this, however, Mr. Primer was prepared, from a knowledge of Mr. Wilkins senior; who, though a good sort of man, was, like too many of his station at the present time, grievously ignorant of the real nature and requirements of the Church of Christ. Another deficiency which little Wilkins exhibited, was with regard to the Church Catechism, which he could not even repeat with any degree of accuracy, much less explain its meaning.

On the whole, however, the new pupil was, in attainments and quickness, somewhat above the average of the boys of the same age, in the middle classes, who were sent to Mr. Primer's school; and the worthy schoolmaster discerned at once that he had a good disposition to work upon, and a very fair portion of talent.

We need not go on to describe at length the initiation of John Wilkins into the business of the school. Under the guidance of George Freeman, he soon became accustomed to the duties, and set out with very good promise; and the regularity with which he began was of great service to him. However, after his days of *shadowship* were over, and he began to stand on his own legs, his course was not quite so steady. Sometimes he was late in a morning; at other times his lesson was imperfectly learned. He began to think more of play, and less of his studies; and gradually forsook the company of George Freeman, for that of Harry Scamper. The consequence was, that he got into several scrapes, of which we shall perhaps read more in the following chapters.

CHAPTER IX.

A LESSON IN HISTORY.

Thy walls transferred to Leicester's favoured earl—
He long, beneath thy roof, the maiden queen
And all her courtly guests, with rare device
Of mask and emblematic scenery,
Tritons and sea-nymphs, and the floating isle,
Detained. Nor feats of prowess, just, or tilt
Of harness'd knights, nor rustic revelry,
Were wanting; nor the dance, and sprightly mirth
Beneath the festive walls, with regal state,
And choicest luxury, served. But regal state
And sprightly mirth, beneath the festive roof
Are now no more.

MR. PRIMER judged that a certain acquaintance with history was not only necessary for the middle and upper classes of society, but also extremely useful for the lower. Englishmen ought to know at least something of the history of their own country, in order to form a right judgment with regard to many important duties. How could they appreciate fully the value of a Reformed Church unless they were aware of the superstitions and corruptions which existed when the popes of Rome had chief authority over the religion of the land? How could they learn to abhor, and pray to be delivered from, the present state of schism and dissent, unless they were shewn from history the

happy days when the Church was at unity in herself? Nothing so blinds the understanding as to judge of things merely from what we see around us. The present ignorance and prejudice with regard to Church-affairs is in a great measure attributable to the want of a knowledge of history. A boy educated without some knowledge of the history of the one Catholic and Apostolic Church, learns to look on the present divisions and denominations as the natural state of things, instead of regarding them, as they are, sinful perversions of God's law, variations from the ancient unity, and a curse with which for our sins we have been visited. So, again, when he is falsely told that the Roman Catholic is the old religion, he is unable to give the true answer, that the Church of Christ existed in unity and purity for centuries before the corruptions of Rome were ever heard of, much less generally adopted. Similarly useful is a knowledge of history with reference to civil affairs. The most impressive way of inculcating the value of the strict hereditary succession, established by law in this realm, is to shew the miseries of civil war which ensued from the rival claims of the houses of York and Lancaster. And the disastrous consequences of popular rebellion are best learnt from a knowledge of the barbarities and crimes which took place when the dissenters rebelled against their lawful sovereign, Charles I.

History has also a great power to enlarge the mind, and raise it above the narrow, selfishi nterests

of the present, by exhibiting the noble deeds and characters of those worthies whose names adorn the annals of former generations.

Next to Scripture-history, therefore, our worthy schoolmaster was careful to teach his boys the history of their Church and country. Of course he availed himself of all useful help, especially of what have been called the two eyes of history,—geography and chronology. There was a great "stream of time" hanging up in the school-room, on which were depicted, in various colours, the divisions and sub-divisions, the ramifications and conjunctions of the various empires and dynasties. A good collection of maps also adorned the walls, which were not only employed for the boys to point to when the names of places occurred in the course of reading, but were also taken down, and carefully copied by those who could be trusted with them. Sometimes Mr. Primer would desire them to trace out on the map any subject connected with the part of history which they were reading. This he found to give greater interest to geography than the mere pointing out the names of places, and to impress the facts more vividly on the memory of the boys. Then there were two or three good books of the costumes of different ages and countries, which helped to give the boys a more exact impression of what they heard described. In addition to all these, Mr. Primer had himself, with great pains, constructed a chronological chart of Church-history, shewing the general course of events,

and the points where sects sprang up and separated themselves from the Church, and where various errors, as those of transubstantiation or purgatory, arose *within* the Church. This chart Mr. Primer thought of publishing. It would certainly be very useful, especially in middle schools.

History, taught with all this precision and accuracy, was sometimes rather dry work; and though Mr. Primer too well knew the value of *dry work* to endeavour to introduce any substitute for it, yet he was glad to find means of relieving it by something more entertaining.

One day he called the historical class together, and said: "Well, boys, we are getting towards the end of the history of England, which, I dare say, you are not sorry for; I hope you will remember it all your lives, and that it will be useful to you. I am now going to give you a new lesson on history."

The boys all began to listen very attentively.

"What say you to a trip to Kenilworth, to see the old castle?"

At first the pupils were struck with amazement, not knowing what to think of it. At last George Freeman uttered a faint, "Thank you, sir;" and the ice being broken, they all poured forth a volley of thanks, which at last ended in a general "hurrah!" and clapping of hands.

"There is some one else you will have to thank more than me," said Mr. Primer; "for I do not know how we should all have got to Kenilworth, if

Mr. Wilmot had not promised to lend us his break and a pair of horses." (Mr. Wilmot was the squire of the parish; and knowing well the high value of Mr. Primer's character, was always glad to be of service to him.) It may be imagined that the idea of this excursion was most delightful to the boys. They could talk of nothing else. Some prepared their sketch-books, some their surveying instruments; and all were on the tenter-hooks of expectation.[1]

At last the long-expected day arrived. It was a fine bright morning in summer, when the days were long. They were all ready at five o'clock; when, after a hasty breakfast, half of them set out on foot, under the care of Mr. Kimberly, the usher. When they had got half way, they rested on a bank, under the shade of some trees, and waited till the rest came up in the break, which was filled with benches, and covered with an awning, so as to be very convenient. The boys who had ridden half the way then got out, and proceeded on foot, and the others took their places. They arrived, without accident, at Kenilworth considerably before noon. One or two of them had been there before; but what they lost in

[1] Expeditions of this sort are a part of the system adopted by the celebrated Pestalozzi. The writer has himself met, on the Lake of Geneva, with a party of boys from the school at Yverdon, travelling with their teachers in search of information. But their inquiries were principally directed to subjects connected with science and natural history, for which the mountains and lakes of Switzerland afforded ample opportunity. Historical researches, however, are quite as suitable to such excursions.

[redacted] being able [redacted] the different parts [redacted]

[redacted] the castle, [redacted] and gen- [redacted] "Stop!" [redacted] Jack Wilkins, [redacted] forward: "I [redacted] Lambert, you must [redacted] mind [redacted] here for [redacted] plan will [redacted] and see the [redacted] and born [redacted] to explain to [redacted]

[redacted] always [redacted] brought [redacted] he was able, [redacted] his pupils. So [redacted] and first [redacted] which [redacted] a cha- [redacted]

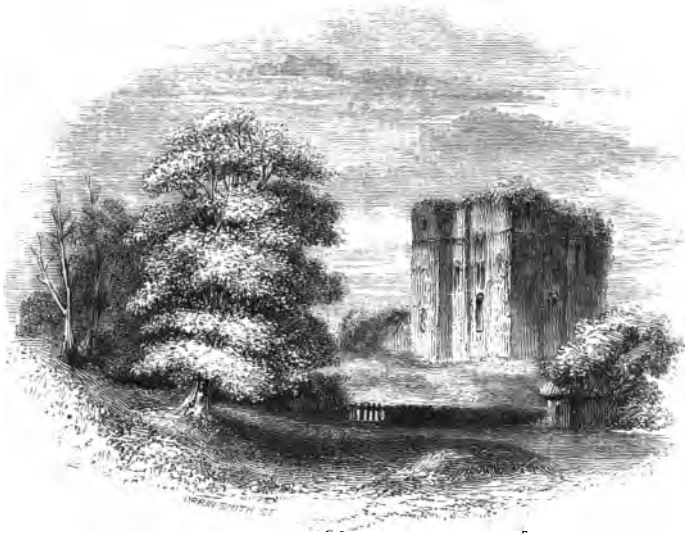
[redacted] Tower: not [redacted] the Ro- [redacted] in Eng- [redacted] bank of [redacted] probably be- [redacted] the castle. It was

amusement they gained in importance,—being able to point out to their companions the different parts of the building.

As they entered the open area before the castle, they saw another party, consisting of ladies and gentlemen, some of whom were sketching. "Stop!" said Mr. Primer, as Harry Scamper, Jack Wilkins, and one or two others, were running forward; "I must not have any rudeness. Recollect, you must not go and interfere with other people, but mind your own business. As you have come here for instruction as well as amusement, the best plan will be for us first to walk round the castle, and see the different parts. Mr. Kimberly was bred and born in this neighbourhood, and will be able to explain to you all about it."

It should be observed that Mr. Primer always treated his ushers with great respect, and brought them forward on every occasion when he was able, so as to raise them in the eyes of his pupils. So Mr. Kimberly took the boys with him, and first shewed them the majestic and massive tower which meets the eye on entering, and, in truth, gives a character to the whole ruin.

"That," said he, "is called Cæsar's Tower; not because it was actually built by Cæsar, or the Romans. We have very few Roman remains in England; and what we have are commonly built of bricks. It is called Cæsar's Tower probably because it is the oldest part of the castle. It was



CÆSAR'S TOWER.

built by Geoffry de Clinton, a Norman baron, in the time of Henry I. In those days the country was partitioned out amongst a number of military chiefs, who were bound, for the tenure of their estates, to perform military service to the king whenever he summoned them. This was the feudal system, established by the Normans. The duty of these great barons, besides doing service to the king, was to protect their tenants and vassals in the neighbourhood; which some of them did, but I am sorry to say that others oppressed them very much. There was sad want of law and order, and the barons were always fighting with each other, or rebelling against the king; and when they were pursued, they got into their strongholds. See what a thickness these walls are of; it is not less than fifteen feet: and that bastion, at the south-east corner, is one solid mass of masonry in the lower part. I remember a gentleman who lived in this place setting workmen to dig down from the upper story to see what was in the lower, and he found it one mass of stone and mortar. Observe, there are no doors or windows to get into it. The castle," continued Mr. Kimberly, "was afterwards given by Henry III. to Simon de Mountfort, who was very ungrateful, and became the ringleader in a great rebellion. Kenilworth was the stronghold of the rebel barons, and stood several sieges. At last Simon de Mountfort, and many others, were killed in the battle of Evesham. Those were sad times, when the rich people in the land set the law

at defiance, and made their servants and vassals go with them to war. Let us bless God that we live in times when the laws are strong enough to control the ambitious and protect the peaceable."

My readers are not to suppose that Mr. Kimberly made a set speech, exactly in these words; but this was the substance of his observations.

"It is probable," continued he, "that a great part of these buildings which you see at the west and south, existed in the time of De Mountfort and his immediate successors; but they were repaired and enlarged in the time of John of Gaunt, duke of Lancaster ('time-honoured Lancaster,' as Shakspeare calls him), and from him they were called Lancaster Buildings.—George Freeman, who was the son of John of Gaunt?"

"Henry IV."

"Right. Well, then, you see, by Henry IV.'s accession to the throne, the castle and estate reverted to the crown, that is, became the king's again. It was afterwards given by Queen Elizabeth to Robert Dudley, earl of Leicester, who built these tall buildings to the left, and the great hall. That was about the time when fortified castles were no longer necessary; and you see these buildings are more spacious and not nearly so strong as the rest. Suppose, now, we walk forward, and look at the great hall. There, boys, you must go up this steep path; take care and don't go too near the edge of the windows. Look round now, and see what a beautiful hall this must

have been, especially when it was filled with Queen Elizabeth's courtiers, in their rich embroidered dresses. It is very much like the halls they have in the colleges at Oxford and Cambridge. But what do you think this little room to the left was?"

Some said the pantry, others the plate-closet; George Freeman thought it was the buttery, or closet belonging to it, where the bread, beer, and butter, used to be given out.

"Not a bad guess, George," said Mr. Kimberly; "only the buttery used in general to be nearer the kitchen, and the kitchen, you know, was on the other side, where we saw a sheep lying in the oven. What think you of its being *Queen Elizabeth's dressing-room?* That is the name by which it is generally called."

This highly pleased the boys; and they all went into it, one after another—for it would only hold two or three at a time; and they all thought that "good Queen Bess" must have had some difficulty in turning herself about in such a small space, with her fine ruffs and hoops. When they had amused themselves sufficiently here, they walked out at the other side of the hall, and so passed round, on the outside of Leicester buildings, until they came to Mortimer's tower, which guards the southern entrance.

"There were grand doings," continued their guide, "when Lord Leicester entertained Queen Elizabeth and all her court. This rising ground was the

tilt-yard, where tournaments were held, and armed knights, mounted on horseback, used to tilt or ride against each other with blunt lances. It was a noble but dangerous sport, in which the great men of those days took much delight; and the court-ladies used to look at the knights from these towers. They had a great many sorts of games. The tournaments, which I have spoken of, were the principal, and were very splendid shows, and required great skill and strength. Then there was the game of quintain, in which the players used to tilt at a figure placed on a pivot, so that if it was not struck down by hitting it in the centre, it would swing round and give the awkward player a good blow on the head with a sand-bag. There were other games, which are now gone out of fashion, at least at court, as bear-baiting and morrice-dancing. People are not so cruel and rough as they used to be. Then there were boat-races, and other aquatic diversions, floating islands, and men dressed up as Tritons and Nereids; for all these meadows which you see round the castle were a beautiful lake. One part of the entertainment consisted in a play, acted by the men of Coventry, who came over for that purpose. One of them addressed the queen in these words:—

'We men of Coventrie
Are right glad to see
Your gracious majestie;—
Good lack! how fair ye be!'

To which the queen is said to have returned the following answer:—

'Her gracious majestie
Is right glad to see
The men of Coventrie;—
Good lack! what fools ye be!'"

The boys were highly delighted with hearing of all these games, and agreed that they must indeed have been glorious days.

"However," continued Mr. Kimberly, "all human grandeur comes to an end. This castle, in common with a great many others, was knocked down by Oliver Cromwell and the rebels, when they got the better of the laws, and put down the monarchy; and it has remained in ruins ever since. A great part of the stones have been removed to build the houses in the neighbourhood; and the only inhabitants are the owls and jackdaws, who make their nests in the ivy. I am glad to hear that the present owner, Lord Clarendon, has given orders that no more of the materials shall be removed; and so I hope these ruins will long remain, to remind us of the doings of the 'olden time.'"

"You have almost had history enough for one day," said Mr. Primer, when the usher had finished his description of the castle, and had answered the various questions with which the more eager amongst his auditors overwhelmed him; "but as we are not likely again to have so good an opportunity, and as I see the grass is mown in the meadows, I think we

cannot do better, now we are here, than walk across the fields and see the remains of the old monastery; and then we will come back and have our dinner under these trees."

The boys were nothing loath to follow their master to this new scene of historical research; so off they set along the margin of a beautiful stream, and, after walking across a few fields, they arrived at the remains of the Augustinian monastery. The ruins of this ancient building are not extensive; the principal part remaining is a picturesque old gateway called the Tantallas, and several fragments of massive walls. Though very few ruins of the old monastery are preserved, yet they were quite sufficient to give an interest to Mr. Primer's description of the old Augustinian canons who lived there. The worthy schoolmaster took occasion to explain the difference between the monks and friars; the mode of life which they adopted; the important purposes for which Divine Providence suffered them to exist; the refuge which the monasteries afforded to repentant sinners, and those who were weary of this troublesome world; the corruption and superstition which grew up within them; and their eventual destruction by King Henry VIII.

After talking to his pupils about these things, Mr. Primer took them to the church, which was close by, having once formed a part of the old monastery, and pointed out to them the beautiful Norman arch at the west entrance, with its semicircular form, and

rich zig-zag ornaments. This, Mr. Primer told them, was a specimen of the older style of ecclesiastical architecture. He then shewed them the pointed arches of more recent date, characteristic of the Gothic style, which, though not so solid and venerable-looking as the Norman, was, nevertheless, brought to much greater beauty and gracefulness, and was the style in which most of our noblest cathedrals and parish-churches were built. He remarked to the boys, that the men of those days used to take much greater pains with their churches, and make them worthier of the great Being for whose service they are erected, than we do in the present days. "We are apt to speak of the middle ages as 'dark;' but," said Mr. Primer, "they could not have been quite dark, nor those who lived in them altogether destitute of noble and religious feelings, when they could erect such structures as the monasteries and cathedrals. 'Tis true we have the advantage over them in many respects: let us take heed lest we fall short of them in our good deeds and reverence for God."

Mr. Primer's new method of teaching history proved very interesting to his pupils, and might be adopted in almost any locality. There is, in truth, many an old church in which alone we can almost read the history of our country, with all its most important eras plainly marked; and which, bearing traces of successive centuries, furnishes an emblem of the stability of that Church to which God has promised His presence even to the end of the world.

You shall see an old Saxon font, of unknown antiquity, almost coeval, it may be, with its first foundation; then a porch or chancel-arch of the highly ornamented massive Norman; a chancel of the early English style, and a succession of the different varieties of Gothic which characterise the reigns of the Plantagenets and Tudors. The mutilated images and fractured windows represent the era of the Reformation; and the king's arms occupying the place of the rood, remind us of the time when the pope's supremacy gave way to that of the king. Descending lower we have the Puritan ascendency represented to us in the cumbrous pulpit, occupying the centre of the church, and hiding the altar from view. And the luxury, and selfishness, and tastelessness of modern days are shewn in the low flat roof, and the large cushioned pews, pandering to the comfort and ostentation of the rich, while the poor are driven to some inconvenient gallery. Let us hope that the nineteenth century, so much at least as yet remains to us, may be characterised by a removal of the evidences of modern irreverence, and a restoration of ancient piety without its superstition.

After many interesting remarks, arising from the contemplation of the ruined fragments, they all walked back to the castle, and found that the man who drove the carriage, after taking care of his horses, had laid out the contents of a large basket, which they had brought with them, under the shade of a spreading tree. There was a great piece of beef,

half a cheese, a couple of loaves, and a keg of beer; all of which rapidly disappeared before the appetites of the boys; who, what with the novelty of the scene, the beauty of the day, and the other accompaniments, were all in an ecstacy of delight.

After dinner, Mr. Primer said that they might now go and make plans and drawings of such parts of the castle as they chose, and amuse themselves until five o'clock, when they were all to assemble, and set out homeward. The merry party accordingly dispersed, and busied themselves with their respective occupations. The sun was hot, but not oppressive; and the happy groups spread themselves amongst the ruin, or lay resting on the greensward. However, the day was not destined to pass without a cloud. For, on a sudden, loud cries of distress were heard from a distant part of the ruin; and, when Mr. Primer, Mr. Kimberly, and several of the boys, arrived at the place, to which they were directed by the cries, they found Harry Scamper and Jack Wilkins, the former just having descended from the ivy, with his face much flushed and his clothes torn, and little Wilkins still up in the ruins, suspended between heaven and earth, unable to move either up or down, and screaming for assistance. What was to be done? It was evident the poor boy could not hold on much longer; and when he began to move, the probability was, that he would come to the ground, as he appeared to have lost his presence of mind.

"Keep still! keep still! don't move!" said Mr. Primer. "And do you, Kimberly, take some of the boys with you, and ask Mr. Boddington, at the gate-house, to lend us some of those sacks of wool which are in the hall. Make haste, or there will be mischief done."

In a very few minutes Mr. Kimberly came back, with Mr. Boddington himself and some of the farm-servants, bringing with them several large sacks, which were immediately placed under the unlucky boy.

"Now," said Mr. Primer, "try if you can get down; don't let go your hold if you can help." However, as Mr. Primer expected, Jack had lost his head; and as soon as he let go his grasp of the ivy, came tumbling down on the sacks of wool, bringing with him a considerable portion of stones and mortar. If it had not been for the sacks, he must have been killed on the spot; as it was, he came off with a few bruises and sprain of the ancle. This incident rather cast a damp on the otherwise joyful expedition; so that their journey home was not performed amidst quite so much laughing and talking as when they set out. However, on the whole, the expedition had answered the expectations of all parties; and little Jack, after limping for a week, amidst the commiseration of his school-fellows, was able, at the end, to run and jump as well as ever.

It was long before the expedition to Kenilworth

Castle was forgotten; for the interest was kept up by the researches which the boys had made, and continued to prosecute at home. George Freeman drew up a very nice manuscript-book, containing, for frontispiece, a general view of the ruin; then a view of Cæsar's tower, on a large scale; and another bird's-eye view of the whole, as supposed to have existed in Elizabeth's time, and a ground plan; and, lastly, a sketch of the history, abridged from the account given in Dugdale's Antiquities. The schoolmaster shewed this performance, with some pride, to his neighbour, Mr. Wilmot, at the same time remarking on the great difference in boys' characters. "See," said he, "what a fund of information is contained in these few pages. And thus it is that one boy will avail himself of the opportunities afforded him to improve his mind and acquire knowledge; while all that another does is to run the risk of breaking his neck in getting a jackdaw's nest."

CHAPTER X.

USEFUL KNOWLEDGE.

Go, wondrous creature, mount where Science guides,
Go, measure earth, weigh air, and state the tides;
Instruct the planets in what orbs to run,
Correct old Time, and regulate the sun:
* * * *
Go, teach Eternal Wisdom how to rule,—
Then drop into thyself, and be a fool!

POPE.

THOUGH Mr. Primer directed his principal attention to the moral training of his pupils and the enlargement of their faculties, by a regular system of careful instruction, yet he was always anxious to encourage them in the acquisition of general knowledge. Indeed, he found his main design promoted, rather than impeded, by these means; for though it was impossible to give his pupils a very accurate acquaintance with the whole circle of arts and sciences, yet it was a great point gained, to give them a taste for information and rational pursuits. He had gradually set up a stock of instruments, as his means permitted—a very good microscope and telescope, a planisphere and orrery, as well as a pair of globes; and the use of these various instruments led to a consideration of the principles on which

they were constructed, and the scientifical plan of their arrangement. Another object which caused a good deal of interest was, the school-museum, to which each boy was anxious to contribute some rarity. The museum commenced with a wasp's nest —no great rarity, it is true, but still, when taken entire, a very curious production. Then the boys were desirous of comparing it with the architecture of the common bee, and then with that of the humble bee and the carpenter-bee. This led on to an acquaintance with the curious labours, habits, and transformations of a vast variety of the insect race; and for a long time proved an inexhaustible fund of interest. Soon after, it happened that one of the boys picked up some fossil shells in a stone-quarry, which gave the young philosophers a new object of interest; and you might see the boys so busy with their hammers, that you would have supposed they were set to break stones by the parish. One of them actually found what was pronounced by a scientific gentleman in the next town to be the vertebra of an ichthyosaurus! The taste thus acquired at school was carried with them to their homes; and they made a point of bringing back with them the products of their respective neighbourhoods; so that the museum, which began with a wasp's nest, soon became so large, and embraced so many objects, that it was difficult to know where to put them all.

As the good schoolmaster's mind was set on the

improvement of his pupils, he would take every opportunity of explaining to them whatever came under notice, in their walks or at other times, relating to various trades, arts, and occupations.

"Look here, boys!" he would say, as they walked out in the spring; "see how busily Farmer Ashwell is working his land! Ah, he is the right sort of man for a farmer. I like to see a man who is not ashamed to hold his own plough; and it is no bad thing that our farmers are getting back to their old ways, instead of riding thorough-bred horses, and setting up for fine gentlemen, as they were too apt to do in the time of high prices. Well, Mr. Ashwell deserves to have a good crop of barley on this piece of land. See how clean it is!—not a bit of weed to be found any where. This part, which has been harrowed, looks like a garden. I see my friend keeps to the five-crop system of husbandry."

And so Mr. Primer would go on explaining to his boys about the five-crop and four-crop system, wheat and bean-land, barley and turnips, the use of fallows (though they caused a temporary loss), with a number of other particulars which he had learnt during his intercourse with his neighbours, and which he now pointed out to his attentive pupils, moralising on them as he went along.

It was a part of Mr. Primer's system thus to exercise the *observation* of his boys, and teach them to have their wits and eyes about them. Some people go through the world with their eyes shut, and ob-

serve nothing but what is forced on their notice; others, who are exercised in noting what they see, gather without difficulty a vast fund of information.

The worthy schoolmaster promoted also the knowledge of horticulture amongst his boys, and gave up to them a good piece of garden; but as he could not afford to let them have it for nothing, he taught them to cultivate the plot of land, so that their labour should be profitable, and help to keep the house in vegetables. It is surprising what a variety of interesting and useful information may be gained in this manner; besides, gardening is a very healthy labour, as well as being interesting to the mind. Mr. Primer taught them to graft and bud, and make layers and cuttings, and preserve seeds and roots, and lay out beds by rule and line. There was not a garden better kept in the neighbourhood. Then there were two or three beehives—one of them with a glass door at the back, so that the boys were able to observe the operations of those ingenious creatures, which Mr. Primer, following the example of King Solomon, would take care to improve as a lesson of industry. There was also attached to the playground a shed, with a tolerable assortment of carpenter's tools, in which the bigger boys were privileged to work; but not the younger ones, lest they should cut their fingers. It was a sort of privilege to get into the class which was allowed to use the workshop; and each boy, when he arrived at that dignity, was bound apprentice for a certain time to

one of the elders, whose business it was to teach him to use the plane, the saw, the chisel, and other tools. Some of them really worked very cleverly. The most workmanlike performance which they accomplished was a new wheelbarrow for their garden, which, when well painted, might have passed for the work of a regular carpenter.

Those boys who had a turn for mechanics were encouraged by Mr. Primer to observe the operations of various workmen and artisans, when occasion offered itself, and they were able to do so without interference with the business of the men: and as both Mr. Primer and his pupils were great favourites in the parish, the boys had ample opportunities of gaining information in this way. Some of them would watch Snowball, the blacksmith, as he was making a horse-shoe, and fastening it to the hoof of the horse; others would learn the construction of the different parts of a cart or waggon, and observe John Spokes, the wheelwright, as he fitted the red-hot tire to the cart-wheel. But what perhaps delighted them more than any thing, was, to observe the operations of old Lathbury, the turner; and the boy who had a little money would sometimes order a new top, for the pleasure of seeing it made. On one occasion the whole school subscribed together for a set of nine-pins; and then, as all the boys were interested in the order, the old man was sadly incommoded by the numbers which crowded into his narrow workshop. After a while it fell out that old Lathbury

died; and there was sad lamentation, not only for the old man himself, who was a particular favourite, but also because his lathe was stopped, and they could no longer watch him at his occupation. However, when the sale of the old man's goods took place, Mr. Primer, to the great delight of the boys, purchased the lathe with all its apparatus, for the use of his pupils, some of whom had already become very tolerable workmen, under the instruction of their friend the turner. But now came the difficulty, where they could set up the lathe; for old Lathbury's house was sold to another occupier; and the small shed, in which the boys had worked with their carpenter's tools, was not capacious enough to contain the additional apparatus of the lathe.

In this difficulty George Freeman hit on an expedient, which was received with acclamation; namely, that they should build a workshop themselves. Mr. Primer's consent was easily obtained; and the boys set to work in high glee to accomplish their undertaking.

The first thing was to draw a plan, with specifications and measurements; and some of the boys made very ingenious designs. George Freeman's, though exceedingly clever, was rather too elaborate; and another, of a simpler character, was selected. The house was to be built of turf; which, as the soil in the immediate neighbourhood was of a stiff, tenacious nature, would make very durable walls. Fortunately, there was an old rough common broken up

by marl-pits, where they obtained permission to cut as much turf as they pleased. The wheelbarrow was placed in requisition; and as some prepared the lumps of turf, others employed themselves in conveying them to the school-yard. When the wall was raised three or four feet from the ground, it was necessary to leave apertures for the windows, and then to place transverse beams over the top. At last the walls were built up to the requisite height. Meanwhile, some of the more skilful carpenters had been preparing the roof, which was first laid out in due order on the ground, and then raised, piece by piece, on the building; and the whole was covered in with a roof of ling or heath from the common. Altogether it was a very creditable piece of workmanship. The most difficult part was the fitting-in the doors and windows; and these they could not manage without the help of the blacksmith and glazier. But old Snowball gave them the hinges and latches for nothing; and the glazier charged them only the cost-price of the glass and lead, which did not come to more than a few shillings. Scarcely a month had elapsed after the first proposal of the plan, when the new workshop was completed, and the lathe in full work.

There were others, besides Mr. Primer, who watched with interest the progress made by the boys in the construction of their house. John Ball the clerk, and Mr. Brady the organist—indeed, the neighbours generally — were mightily taken with

their skill, and complimented Mr. Primer on the useful practical knowledge which his pupils shewed. On this subject the schoolmaster laid down some principles which are worth relating.

"It is very pleasant," observed he, "to see the boys so industriously and harmlessly employed; and perhaps the occupation in which they are engaged may one day be of practical use to some of them,—especially if it should happen that any are thrown, like Robinson Crusoe, on a desert island, and have to provide themselves with a lodging.

"There are, however, no words more vaguely used than 'practical knowledge,' or 'useful knowledge.' I do not mean that what is commonly called useful knowledge is not really useful; but when you call a thing emphatically *useful*, you imply that it is especially deserving of that name; whereas the information generally given under the head of practical or useful knowledge appears to me not only not the only sort of information which deserves that name, but, in truth, to be inferior in practical usefulness to many other sorts of knowledge which might be mentioned. Look at the title-page of this book: it is called 'Bingley's Useful Knowledge; or, a familiar account of the various productions of Nature, mineral, vegetable, and animal, which are chiefly employed for the use of Man; illustrated with numerous figures, and intended as a work both of instruction and reference.' What I complain of is, not the teaching young persons such things, but

the calling them emphatically 'useful knowledge;' whereas the real usefulness of much of the information conveyed is very doubtful; and many other branches of information, not hinted at in the book, are infinitely more useful and practical. Look first at the frontispiece—it represents the comparative height of all the principal mountains in the world; and is a very pretty drawing, and gives a tolerable specimen of the contents of the volume. But I would beg to ask, what is the pre-eminent usefulness to children or young persons of knowing that the mountain Dhawalgeri, in Nepaul, is 27,667 feet above the sea; that Chimporazo, in South America, is 20,900; and Cotopaxi 18,880? It is all very well, no doubt, for young persons to know these things, in order that if they are asked, they may give the information; but as to any practical usefulness—that is, any good it may do them—the benefit seems very problematical. Yet this is the character of the information conveyed in books of practical or useful knowledge. Look, here is another book recently published, with rather a long title; it is called 'Elements of Practical Knowledge, or the young Inquirer answered: explaining, in question and answer, and in familiar language, what most things daily used, seen, and talked of, are; what they are made of, where found, and to what uses applied,—including articles of food and aliment; miscellaneous, or in common use; metals, gems, jewellery, and some account of the principal inventions and most inter-

esting manufactures, with illustrations.' The first question is, 'What is cream? Answer: The oily and richest part of milk, which, being the lightest portion of it, collects on the top, and which, when skimmed and churned, makes butter.' This is very useful practical knowledge to a young woman who is learning to be a dairy-maid; and very well for all young persons to *know*, even though it lead to no practical result. Let us take a few more of the questions.—What spirits are used in England besides brandy? Answer: Rum, gin, hollands, and whisky. What is musk? What is opium? What is Parian marble? In what manner did King Alfred measure time? When were hackney-coaches invented? Does not the Emperor of Russia possess a very fine diamond? What kind of stone is the aquamarine?—What I want to know is, why all this is emphatically called 'useful or practical knowledge;' when the only apparent use is, to avoid the appearance of ignorance, and, generally speaking, no other useful result can possibly happen. I remember when the Penny Magazine was first put forth by the Society for the Diffusion of Useful Knowledge, one of the first numbers contained instructions 'how to catch turtles;' and a very amusing wood-engraving was given, representing the process of turning them on their backs. To the crew of a vessel destined for the West Indies, this would doubtless be exceedingly useful information, and would enable them to vary their diet of hard biscuits and salt pork very agree-

ably. But of what use such information could possibly be to the mechanics of Manchester or Leeds, or the farmers of Warwickshire, is rather difficult to make out. You will hear persons dilate on the great usefulness of the steam-engine, and hence argue, that to give young persons a knowledge of its power and mechanism, to explain to them the mysteries of the high-pressure and low-pressure, the crank, piston, governor, &c., is to give them useful knowledge. But of what use will all this be to young people, beyond enabling them to talk about it? For my part, I think the most really useful knowledge about steam-engines is contained in 'Bradshaw's Guide,' in which you may learn where the steam-engine will take you, what time the train sets out, and how much you have to pay. It is of very little importance to ninety-nine persons in a hundred of those who are in the train, to know scientifically the theory of latent heat, or the particular construction of the engine which whirls them along.

"I do not in the least desire," continued the schoolmaster, "to discourage my pupils in obtaining the sort of information which is generally comprised under the head of useful or practical knowledge: on the contrary, I am always anxious to assist them in such pursuits. Only I wish that they should know the real value of these things, and not, like too many people, despise other knowledge which is infinitely more useful and practical. It is really quite surprising to see the undue importance which is attached

by many persons to this sort of knowledge. I met with the following extracts the other day from a book called 'The Moral Reformer:'—'One of the most useful and interesting modes of communicating knowledge' [meaning, knowledge about arts and sciences] 'is by means of public lectures. . . . . If there should be a difficulty in obtaining suitable places, I see no reason why useful lectures may not be given in any church or chapel. . . . Do we complain of the scarcity of persons qualified to take a part in thus instructing the people? . . . . I cannot understand why so much need be spent upon the education of ministers, if some small portion of their time may not be devoted to popular and useful instruction in the arts and sciences. Calling sinners to repentance, and teaching mankind the plain and practical truths of Christianity, do not, in my opinion, require an university-education. . . . . If employed in gratuitous lectures, whilst imparting information to others, they' [the clergy] 'would be improving themselves; and thus, by securing the esteem of the people, would doubtless be preparing their minds for the more cordial reception of religious truths.'

"Now, that a clergyman, or any one else who may happen to have a knowledge of any art or science, should afford the benefit of his information in the shape of a lecture at any well-conducted institution, is very reasonable. But the idea of converting our clergy into lecturers on arts and sciences, when we know, from sad experience, that the num-

bers which we have are not half sufficient for the duties of the ministry, and that many of them every year are worn out by fatigue in labouring amidst our dense populations, and pass away from the scenes of their labour little heeded by the busy world,—to think of removing God's ministers from their pastoral labours, or the study of God's word—to take them from the bedside of the sick or dying, and require of them to amuse the people with telling them which is the highest mountain or the longest river; and that all this should be done in those ancient venerable structures which were raised by our forefathers for the solemn worship of Almighty God,—really argues a confusion of ideas, a want of reverence, and utter disregard of all that is solemn and sacred, which one would scarcely have expected even in the nineteenth century.

"The undue exaltation of what is called practical or useful knowledge is not only pernicious in thus confusing people's ideas, and giving wrong impressions, but it is also found that the same habit of mind is apt to decry the great truths of religion, as if they were *not* practical and useful, but mere unprofitable speculations, and matters of controversy. We live in a world so absorbed in sense, and the value of things is so habitually measured by their visible advantages, and most of our newspapers and periodical writings are so imbued with these opinions, that to maintain contrary views savours almost of paradox. I dare say you will think it very strange when I assert, that

the *most useful and practical knowledge we can possibly give to young persons, is what some would call mere controversial doctrine.* What is the object of education? Its true end and object surely is, to train up a young man to do his duty to God and man. But we know the temptations to which youth is liable—temptations to seek pleasure rather than duty—to fall off into the seducing snares of sin. Well, then, surely whatsoever knowledge shall save him from sin, and enable him to pursue a fair, honest, and virtuous course, is *the most* practical and useful knowledge he can possess. And what is this knowledge? Why the knowledge where to go for aid in time of need—the knowledge that he must pray to his heavenly Father for aid, in the name and for the sake of His divine Son, and supplicate for the aid of the Holy Spirit, the third Person in the ever-blessed Trinity. This I confidently say, the knowledge of divine truth is the most practical and useful knowledge which he can possess. But I need not remind you that all this doctrine is controverted by the Socinian. The Socinian, or Unitarian, does not worship the Lord Jesus Christ as Lord over all; he does not acknowledge the atonement made for sin, and the needful aid of the Holy Spirit. All this is to him matter of dispute and controversy. And yet, to know and believe these great truths, as they have been revealed by God, and received by the Church, is the very foundation of the faith and every-day practice of each true Christian—it is the practical source of all true Christian holiness.

"Take another instance of the same sort. Is it not a most important branch of practical and useful knowledge, to know how to obtain that spiritual strengthening and refreshment which the soul so much requires in the wear and tear of this troublesome world? Well, we have been taught, from our youth up, that this strengthening and refreshment is to be obtained by the worthy participation in the holy sacrament of the Lord's supper. Is it not, then, a most important practical question, whence we may have the precious sacrament? *who* are authorised to administer it to us? Here, then, come in the deeply controverted questions between the Churchman and Dissenter. The truth is, that what flippant persons of the present day are accustomed to stigmatise as *controversial divinity*, is, in reality, often the most vital Christian truth, and essential to every man, to enable him to live daily as he ought to live. And, therefore, those persons who desire to banish from our schools and other institutions the fundamental doctrines of the Church are, to say the least, very much to be suspected. For surely the knowledge of God's eternal truth, whether Jesus Christ is very God of very God, the object of our devout worship, or merely a divine teacher, if so much—the knowledge of the means of grace, how we are to seek refreshment for our wearied spirit, and aid against the power of sin, so as to be saved at the last great day,—surely this is more really practical and useful than knowledge about animals, vegetables, and minerals, and

which is the tallest mountain or the longest river. At the same time, I would not have it supposed that, because I grudge the name of useful knowledge being applied to objects the use and value of which are comparatively insignificant, I by any means wish to disparage the real value of what the world calls useful. On the contrary, as you see, I take great pains that my boys should have the benefit of it. I would say to them, 'Avail yourselves of all opportunities of increasing your stock of knowledge; be very thankful for the means afforded you; deem it a disgrace, in the present day, to be behind others in knowledge of arts, sciences, and all the wonders of the natural or artificial world;—in short, get all the knowledge you can. But in your generous pursuit after knowledge *do not forget the every-day practical value of God's eternal truth.* Do not fall into the error, now so common in the world around you, of neglecting or disparaging that most truly useful and practical knowledge, the grand system of revealed truth taught you by the Church of God, whereby alone you will be enabled rightly to shape your daily course of life, and live to the glory of Him who made you.'"

CHAPTER XI.

THE SCHOOL-LIBRARY.

Books .... when well designed
Are moral maps of human kind;
Where, sketch'd before judicious eyes,
The road to worth and wisdom lies.
. . . . . .
Conceit may read for mere pretence:
For mere amusement, indolence;
True spirit deems no study right
Till profit dignify delight.

BISHOP.

THERE is a good deal of difficulty at schools as regards the passing the time in long winter-evenings, the whole of which must be spent indoors. It will not do to keep boys all this while at hard work; and to let them daudle over their lessons is apt to produce habits of indolence and carelessness, which should be avoided. Equally objectionable is it to allow them to waste whole evenings at cob-nut, odd and even, and other games in which boys are wont to find amusement. The difficulty is, to set them to some interesting, yet innocent and useful occupation.

For some time previously to the Christmas holydays, the evenings at Mr. Primer's school were devoted, by the boys, to finishing their maps, plans, drawings, or specimens of penmanship, which were to be taken home for the satisfaction of their parents.

After Christmas this source of interest was no longer available; and their recent experience of the delights and amusements of home was likely to throw a more than ordinary gloom over the evening hours, if no subject of interest were provided for them.

To remedy this inconvenience in some degree, Mr. Primer had a lending-library, to which those who had finished their lessons were privileged to resort; and when any new book was obtained of more than usual interest, Mr. Primer would bring it to them as a great treat, and set one of the boys to read it out for the benefit of the rest.

There is, however, a good deal of difficulty in obtaining proper books for this purpose—books, that is, perfectly unobjectionable in their character, and yet possessed of sufficient interest to fix themselves in the imagination of the youthful reader. We all know that children, as well as boys and grown-up people, are apt to be most amused with books, and other things, which are least fit and proper for them. It is not easy to analyse the sources of interest in those things which most delight us. What is it that makes Punch such a favourite with children? Why do they laugh to see him beat his wife, and hang the executioner? Is it the very wickedness of his pranks which delights them? perhaps more properly his boldness and intrepidity. But successful cunning and artifice also have their admirers,—as, for instance, when Jack the Giant-killer cheats the stupid giants to their destruction. Bold Robin Hood, too, is an es-

pecial favourite, whether he rescues the fair Clorinda, or cudgels Friar Tuck, or makes the bishop feast on the king's venison, or dance in his boots. The truth is, I imagine, that any hero, whether good or bad, bold or crafty, honest or dishonest, is sure to win the esteem of the young, if he be but the instrument of filling their imagination with wonder, and introducing them to scenes of marvel and wonderment. This is the reason why tales of robbers and ghosts, or any thing horrible, are so eagerly read by young people when they have arrived a little beyond the age of childhood. As they advance still farther in life, there is too great a tendency, in those whose minds are not well regulated, to delight in licentious books, and such as excite the passions. A taste for satire also and ridicule, begins to spring up, which is too often exercised on the sins and follies of mankind, or runs out into a low humour, or, still worse, a grossness of imagination.

The one source of interest in all these various kinds of reading seems to be, the excitement produced; and as the excitement of the imagination, or the feelings and spirit, is in itself a most legitimate object, and, under proper limits, most desirable, the aim of parents and teachers should be, to present such matter to the youthful mind as may furnish this wholesome stimulus, without the accompanying evils. In children's books a wise teacher will do well to make a judicious discrimination, and not place story-books of all descriptions in their hands without being aware

of their contents. I am far from recommending that nothing but stories about good boys rewarded, and bad boys punished, should be placed before them. I would not condemn the old-fashioned way of amusing the fancy of children with the common marvels of the nursery. Nothing is too extravagant for a child; nor is extravagance in the least to be cared for. The most improbable, or even impossible, tales are often the most admired; it is not necessary that they should be even intelligible. Puss in boots, or Cock Robin shot by a sparrow, or a bean-stalk a hundred feet high with a giant living at the top—all these things are full of interest, although the child knows they are impossible, as well as his teacher. Tales about giants and fairies, also, are invariable favourites. What parents have to guard against are, such stories as create a sympathy for successful fraud, or injustice, or violence. There are plenty of books which represent boldness and courage exercised in a right direction, and not in breaking laws and committing outrages. Stories also are to be avoided which represent objects gained by breach of truth or honesty. The following story, from "Tales of the Kings of England," would tend to harm rather than good:—"A curious tale is told of the capture and escape of a Scottish nobleman, named Archibald Douglas, a very famous warrior, who had fought on the side of the French king [at the battle of Poictiers]. Douglas having been made captive by the Black Prince, appeared in more sumptuous armour than his fellow-prisoners; and therefore he

was supposed by the English to be some great lord. Late in the evening after the battle, when the conquerors were about to strip off his armour, Sir William Ramsay, of Colluthy, happening to be present, fixed his eyes on Archibald Douglas, and, affecting to be in a violent passion, cried out, 'You insolent rascal! how, in the name of mischief, dare you thus proudly deck yourself out in your master's armour? Come hither, sirrah, and pull off my boots.' Douglas approached instantly, kneeled down, and did as he was commanded. Ramsay, taking up one of the boots, beat Douglas with it upon his neck and shoulders. The English, imagining that Sir William had lost his senses, interposed, saying, 'This is a man of great rank; some noble lord.' 'What, he a lord?' cried Ramsay; 'he is a scullion, and a base knave; and, as I suppose, has stripped the body of his master, who has, no doubt, been slain. Go, you villain, to the field; bring me my cousin's body, that at least I may give him a decent burial!' He then ransomed the feigned serving-man for forty shillings; and, having buffeted him smartly, he cried, 'Get you gone, sirrah; fly!' Douglas bore all this patiently, carried on the deceit, and, when once out of their clutches, was soon beyond the reach of his enemies." It is not good to contemplate brave men engaged in such deceit: it lowers the high feeling of youth. Bayard and Du Guesclin would not have condescended to such a trick.

Some of the Arabian Nights' entertainments are

excellent, but others are objectionable for their licentiousness. There are, however, good selections to be had. Of all books which excite the interest, and at the same time call up noble feelings in the heart of youth, none perhaps are better than Sir Walter Scott's romances; but then there are several objectionable features,—such, for instance, as his very frequent levity and irreverence on sacred subjects. These and a few other blemishes, though small in comparison with the beauties and excellent spirit which abound, yet might be apt to cause an ill impression on the hearts of youths whose characters are being formed, and whose minds are open to receive any bias. Therefore, in placing Sir W. Scott's works in the hands of youth, it would be necessary for parents to select those volumes which are most free from these blemishes.

It is unfortunate that Shakspeare contains so many indelicate and licentious passages as to make his works, indiscriminately taken, open to objection. One cannot exercise too great caution in preserving the purity of young persons' minds unharmed. And therefore, in spite of objections to expurgated editions, I should certainly prefer placing in their hands Bowdler's family edition, which omits all that the great poet wrote in compliance with the manners of the theatre, and leaves the plays otherwise perfect.

There is another class of books which is highly objectionable; namely, those which, with the pretence of religion, and even containing much that is good,

yet abound in irreverent passages,—such, for instance, as Jacob Abbot's volumes; and there are also a vast number which are composed for the express purpose of recommending views of religion approaching more or less to dissent or Socinianism. Parents and teachers who are attached to the Church cannot be too careful as to the semi-religious books which they place in their children's hands.

With these exceptions, let young persons read whatever most interests and amuses them; let them drink freely of the old legendary nursery-lore; let their imaginations be regaled with ogres, giants, fairies; let their mirth be excited by merry tales of olden or modern times; let their spirit be roused to noble deeds by valorous exploits of knights-errant, and others who have endangered or sacrificed their lives for the good of mankind. What can be a finer example, if a boy can be led to enter into its spirit, than the victory of the youthful David over the giant of Gath? Multitudes of similar instances are to be found in history, both ancient and modern. The loyalists in England, the heroes of La Vendée, who shed their blood in high and honourable causes, furnish ample materials for elevating the spirit, while they excite the imagination of youth. The pious exertions of the laborious missionary in the cause of the Gospel is a fruitful theme of interest. Nor should the opportunity be omitted of inculcating the analogous spirit of courageous and persevering resistance against our lusts and evil passions, which are, in re-

ality, more formidable enemies than the most terrible giants, and the victory over which is nobler than the conquest of a hundred cities.

Some very much-esteemed critics, in their just aversion to utilitarianism, appear to me to have fallen into the contrary extreme, when they apparently condemn books in which good conduct is represented as followed by happiness and success, and ill conduct by punishment. In one sense, the whole scheme of revelation is based on this principle; and it is an important truth, to be impressed on the minds of young people, that they are sure to suffer either in this world or the next for their sins and follies, and to be rewarded for their good deeds. The ancient people of God, in the infancy or childhood of the world, were specially subjected to a system of temporal rewards and punishments. And though the Christian is taught to think lightly of worldly success or suffering, yea, rather to be joyful under tribulation, and to count himself happy in sharing, if it be God's will, the sufferings of his crucified Master, yet the reason is, that he looks to a recompense of reward beyond the grave, so great and glorious that, in comparison with it, the sufferings of this present world are not to be named. But this view of religion is one to which the human mind does not attain commonly but by slow degrees, and after that it has learned by experience that the greatest worldly prosperity is of small account. I therefore think it desirable that in books for children, poetical justice should be awarded to

the different parties—knaves, and liars, and unjust persons should not be allowed to profit by their misdeeds, but should be made to suffer disgrace and punishment; and the good and brave should be rewarded—so far, at least, as that their good conduct should evidently be blessed. It is not meant that all of them should get rich, and live comfortably, and marry well, and so forth,—that is the vulgar notion of reward; but still it should be plainly seen that they reap advantage from their good conduct. I would illustrate my meaning by a comparison of two tales founded on the same facts. In Madame Cottin's Exiles of Siberia, Elizabeth, the heroine, undertakes a long journey, which she nobly executes, to procure the pardon of her father. Her father is restored, and she herself shares his honours, and marries a most amiable and handsome young nobleman. Not so Prasca Loupouloff, whose story, I imagine, is more in accordance with the real narrative. By the most devoted perseverance, she accomplishes a long and perilous journey, and succeeds in obtaining her father's pardon. But no brilliant honours or fortunate marriage reward her enterprise. She lives just long enough to embrace her parents, and dies in their arms, a victim to the hardships which she had endured. And yet her death is so full of hope and comfort, that the generous mind of youth would sympathise more in her success than in seeing her the ornament of the Russian court. Therefore, though we may dislike the common method of rewarding

heroes and heroines with wealth and honours, yet I think stories for children should be so far utilitarian (though I conceive the word itself to be improperly used), that an evident reward, and one in which the reader may sympathise, should be allotted to the good and noble.

This, in fact, is in accordance with the feeling with which they read the history of martyrs and confessors. The crown of heavenly glory is an invariable concomitant of scenes like these. We must also especially avoid representing such men as mere obstinate maintainers of opinions, sufferers for liberty of conscience, and the right of private judgment, while their persecutors are bigots and tyrants. It should be seen that their endurance of suffering results, not from the pride of their own self-will, but from a holy obedience to the will of God, and will be recompensed by an exceeding great reward.

Next to stories, whether true or false, travels seem to have the greatest interest for young people. I have often wondered that approved travels, after they have passed through the libraries and book-rooms, and secured a remuneration to the authors, are not published in a cheap, and perhaps curtailed form, for the benefit of school-libraries. Might not such an arrangement be made advantageously for all parties?

After travels, we come to books of *useful* knowledge (so called, though not with strict justice; because, though their contents are highly useful, they

are not *more* so than those of many other books). By books of useful knowledge, I mean those of natural history, especially accounts of things serviceable to the comforts and luxuries of man; books descriptive of inventions and arts, all of which are so written, in the present day, that they are found highly interesting to the young, and may very properly be placed in their hands. Some children, who are of a persevering turn, may be got to read history also for their amusement; but this can hardly be expected. Generally speaking, history is a task or lesson rather than a pleasure, at least till boys come to an age when they are able to appreciate the bearing of the facts recorded. Nevertheless there are some histories, and still more biographies, written in so interesting a manner that they are almost as much in request as any other volumes in the school-library.

It will be seen that, in the foregoing remarks, I am viewing reading as a relaxation, and am recommending such books as will be likely to cause an interest, by a wholesome excitement of those faculties of the mind which require to be called forth; and in this point of view I consider a well-selected school-library as a very necessary appendage of a well-ordered school.

CHAPTER XII.

ON COMPOSITION—THE VISION OF SELIM—CHRISTMAS IN THE OLDEN TIME.

> Christmas gambols, waggish tricks,
> Winks, wry faces, licks, and kicks—
> . . . . .
> Freaks like them if thou canst give,
> Fun, with thee I wish to live.
>
> *Parody on L'Allegro.*

THERE are very few schools in which writing is taught, where some attempt should not be made at teaching composition. The use of writing is to enable a man to communicate his sentiments; but it is not uncommon to meet with persons in the lower classes who, though they write a tolerable hand, cannot write tolerable sense. The first great stumbling-block is spelling, then stops, then grammar. One step to remedy these deficiencies is dictation. Boys should be accustomed to write sentences dictated by the master, with the spelling, stops, and capital letters. This, however, is only a preliminary step, and no approach to putting *their own* ideas on paper in an intelligible way. A commencement of instruction in this most desirable branch of education may be made by the master reading aloud some

portion of a book, and then desiring his pupils to set down the substance of it in their own language. In some schools and colleges the scholars are required to write down each Sunday what they remember of the sermon they have heard; which is in accordance with the 79th canon on the duty of schoolmasters:—"As often as any sermon shall be upon holy or festival days within the parish where they teach, they shall bring their scholars to the church where such sermon shall be made, and there see them quietly and orderly behave themselves; and shall examine them, at times convenient, after their return, what they have borne away of such sermon."

Still we have not yet arrived at original composition, which is more or less necessary for every person in after-life, whether in the shape of a mere letter, or a statement of facts, or the drawing up of an argument. Mr. Primer endeavoured to give his scholars a notion of composition in all these ways. In most schools, the latter branch, *i. e.* the drawing up of an argument, or discussion of a subject, or, as it is commonly called, a theme, is the sort of composition principally attended to. Where a custom is general, there is usually some good reason for it; and though themes are very dull affairs, yet Mr. Primer judged them the most convenient sort of composition, for this reason, that it is the only branch in which you can lay down rules, and proceed in a technical way. In writing a letter, the less of premeditation and technicality the better. It

should speak the genuine feelings of the heart. How utterly valueless to a parent is a dull epistle from her child, written in a formal and correct manner, and evidently submitted to the eye of the master, and corrected by him! Such, for instance, as the following:—

"MY DEAREST MAMMA,

"As the time has arrived at which Mr. Spelman is so good as to allow us to write to our dear parents, I avail myself of the opportunity to inform you that I am in good health, and am making, I hope, daily progress under the instruction which I am so fortunate as to receive. Since I was last at home, I have advanced, under the care of Mr. Longworth, who is our second master, from the double rule of three to vulgar fractions, and have nearly arrived at the conclusion of the *As in præsenti*. After school, we are allowed to walk two and two through the lanes, but not to get any nuts or birds' nests, as Mrs. Spelman fears we might injure our clothes, which is very considerate of her. I have not yet quite spent all the money papa was so good as to give me, as Mrs. Spelman is so kind as to keep our money for us, until a proper opportunity arrives for laying it out. With best love to my dear brothers and sisters, I remain your affectionate son,

"EUGENIUS FADDY."

Contrast with this the following effusion:—

"DEAR GOOD GOVERNOR,

"I wish you would send me a sovereign, as I have spent all my money a month ago. I shall also want a new pair of trousers, as the only pair I have (except

those for Sunday) are torn to rags. Give Mamma, and Anne, and Mary, and Jacky, and Tommy, a kiss a-piece, and tell them I shall have some fine fun for them when I come home at Christmas.—Your affectionate son,

"FRANK ——"

"P.S.—How's the ferret? I wish I had him here; only I am afraid old Grumps (that's what we call Mr. ——) would not let me keep him."

Of course Frank's impertinent letter to his "dear good governor" is not to be considered as a model, any more than the former; though, perhaps, of the two, many parents will consider it the best. Nature, though somewhat wild and rampant, is better than affectation.

It is evident that the less of rule or art employed in letter-writing the better. But in discussing a subject there is need of rules, to know how to put each point in the clearest view. Therefore Mr. Primer would not give up the old-fashioned theme, —a knack of writing which is very soon acquired, and helps a boy all his life to put his ideas together. The first thing, generally speaking, is to state precisely what you are going to write about; what is the subject to be discussed; what the point to be proved. Then come the arguments, and the method of arranging your arguments so as to present them most lucidly and logically; then the time and method of answering objections; then the various modes of illustrating, by examples, analogies, quotations,

testimonies; and lastly, the recapitulation and conclusion. In all these rules of composition Mr. Primer instructed his boys. Some had a good deal of difficulty in making out the meaning and use of them. Others, who had logical heads, mastered the scheme readily; but then there was a good deal of difference in their application of it. Some applied the same dry formula to every subject, and pressed every discussion into the same heads and divisions. Others readily apprehended Mr. Primer's hints, that great variety was necessary in the treatment of subjects,—which might either require an elaborate discussion, or the early removal of objections, or the use of *à priori* arguments to remove adverse impressions before the subject was formally stated. It was only a few of the boys who took in the whole scope of what Mr. Primer taught them. For the majority he was obliged to use more familiar and simple ways of teaching composition. One plan was, to set them to write down any occurrence which was likely to have struck their fancy: this, next to letter-writing, was the simplest way of teaching them to put their ideas together. The following narrative, by Jack Wilkins, will serve to illustrate the method which Mr. Primer adopted in order to get boys to put what they had to say on paper:—

"Yesterday we went out to survey Mr. Sanderson's glebe-land. It is a very long field, and there were some cattle grazing in it. George Freeman sent me out with the chain; and when I had got almost to the

end, I heard a great noise, and, looking round, saw the bull running from amongst the cows at the other end. I was in great fear, thinking I should be tossed, and set out running towards the other boys, who all made for a high gate. But Harry Scamper stopped a minute, and took off his coat, and set it up on a stick, and his hat on the top of that. Before I got to the gate, I fell down over an ant-hill, I think, and heard the bull coming up behind me. The boys all called out to me, 'Get up, get up! come over the gate:' and so I did, though I do not know exactly how; but when I looked back, I saw the bull tossing and trampling on Harry Scamper's coat and hat, which he had taken for a boy. And then I thought how good it was of Harry to think of me when all the rest ran away; and I thanked him very heartily. So then we all went home, and did not measure any more that day. And Mr. Primer, when he heard all about it, praised Harry for his presence of mind, and told me what danger I had been in, and that I might have been gored to death by the bull; and he told me to kneel down at night, and thank God in my prayers for His great mercy in saving me. And, indeed, I feel very thankful; for I do not think I am fit to be taken away, but pray God to make me better, in case any other accident should happen to me to take me out of this world; and I hope this will be a warning to me to think more of His mercy, and how much I owe Him, if I could but understand it right. I will attend more to my prayers, and to what Mr. Primer and the clergyman teach us; and then this accident will turn out to my profit."

Before the Christmas holydays, Mr. Primer en-

couraged the boys to write tales or stories; and if any were good enough, they were read aloud in the winter evenings. One advantage of thus exercising the pupils' minds was, that it served to shew what was working in them—what their thoughts were occupied on—what objects they had in view. The following story, written by George Freeman, in imitation of Addison's *Vision of Mirza*, received the commendation of Mr. Primer, as being a very creditable performance, and indicating very right principles:—

"*The Vision of Selim.*

"In the mountainous part of the vast continent of Asia there lived a man of wealth and substance, who maintained his family and dependants by the produce of his flocks and herds. He had several sons, the eldest of whom was just arriving at the age of manhood, and desired to go forth and see the world before settling down to his hereditary occupation. The good father did not object to his son's proposal, which was, indeed, in accordance with the habits of his country. 'Go,' said he, 'and gather those stores of wisdom which are to be obtained only by intercourse with men and cities; only be thou guided by those principles which I have instilled into thy heart.' After some time spent in advice and instruction, the young man received his father's blessing and departed.

"During the first day he threaded his way along the narrow valleys, in the midst of which his home was situated. The greater part of the journey was familiar to him. He followed the course of a small rivulet,

which sometimes bounded cheerfully from rock to rock, sometimes crept quietly along flowery meadows. His sight was intercepted by the rocks and mountains which rose on both sides. Towards evening the valley began to expand, and at length, a short time before the western sun sank beneath the horizon, the young traveller arrived at the opening of the mountain-pass, and was able to see, from the elevation on which he stood, a vast plain spread before him as far as the eye could reach. Selim was lost in wonder at the extent of the scene which he beheld. He had not supposed the world had been so large. There was an interminable extent of plains waving with corn, and cattle grazing in verdant meadows, houses and villages. Farther on, the objects were mixed in one indiscriminate mass; only here and there a group of towers or minarets shewed the site of some distant city. Selim could discern also that the small stream which he had followed became gradually larger and larger as it flowed onward through the plain; and what at first had been so shallow that he had leaped across it in his sport, became so widened in its progress as to bear ships on its bosom. The traveller gazed for a long time on these novel scenes; and the buoyant hopes with which he had left his father's house began to be tinged with some degree of apprehension and awe when he saw the extent of the country which lay before him. But the sinking sun and gathering darkness warned him to look around for some shelter for the night; and having discovered a small cave overhung with pleasant shrubs, he commended himself to the keeping of Providence, and soon sank into profound repose.

"How long he slept was uncertain, but he was

roused from sleep by some one calling him by name—'Selim, awake, awake; it is time for thee to resume thy journey.' The youth hastened to the mouth of the cave, and saw that the person addressing him was a stranger, clad like himself in the garb of a traveller, but considerably older in appearance, though scarcely advanced beyond middle life. His looks were kind and intelligent—wisdom and benevolence were depicted in his features, so as to inspire confidence and respect. The scene immediately around the cave where Selim had lodged presented the same appearance as on the preceding night; but the extensive view, which he had looked on at the setting sun, was now overspread by a thick mist, which entirely shrouded it from view.

"'Thou wonderest,' said the stranger, 'that the plain which thou didst behold last night is now hidden from thy sight. But ere thou departest hence thou shalt see greater wonders than this.'

"The stranger then waved his staff in the air, and presently the mist appeared agitated, as it were, by a gentle wind, and removed farther from them, but yet without revealing the plain beyond.

"'Now,' said the stranger, 'what seest thou?'

"'I see,' answered the youth, with astonishment, 'a lofty gate, and crowds entering therein.'

"'Have they difficulty in entering?'

"'No,' said Selim; 'the way is fair and smooth, the gate open and inviting. Nay, so far from presenting difficulty, it seems to me that there are so many travellers all thronging one way, that it would be difficult to resist the stream.'

"'Tis even so,' said the stranger; 'that gate is an emblem of the world. 'Tis the wide gate and the broad

way at which so many enter. Tell me, now, what seest thou beyond?'

"'I see,' answered the youth, 'that the gate opens into a garden of pleasure, and the path which enters therein continues wide and fair. On each side of it are pleasant banks, from which the travellers pluck the flowers as they pass. But, look! they seem to cast them from them, and ever seek for others.'

"''Tis even so,' said the stranger: 'the flowers which they pluck are sweet for a moment, and pleasant to the sight; but they soon fade away, and their fragrance quickly perishes; and many of them have thorns, sharp and poisonous thorns, concealed, which leave a lasting sting behind. *These*—mark me, good youth—*these are the pleasures of life, which captivate and deceive the young.* Valueless are they at the time, and often followed by sad and bitter recollections. But discernest thou aught else?'

"'I see,' answered the youth, 'that as the crowd proceeds along the beaten track, there are many trees laden with fruit, goodly to the sight, and tempting, so that the travellers eagerly grasp them, and strive together for the possession of them. But these also they appear to cast from them, as they did the flowers before.'

"'''Tis even so,' said the stranger; 'those fruits which thou seest, so goodly and tempting, are full of dust and ashes—bitter and poisonous. *They are the honours and riches of the world, which men in middle life so eagerly strive for,* but which, when attained, are scarcely worth the having, and full only of disappointment. All merely worldly pursuits, unconnected with higher objects, are either vain and transitory (like the

fabled fruits of the poets, which no sooner ripen than they turn into birds and fly away), or else are positively hurtful and mischievous to those who taste them. And yet thou wilt observe, Selim, that though the flowers on those banks so soon fade away, and the fruits on those trees are worthless and bitter, the travellers on the broad highway still continue their vain pursuit, always hoping that the next gathered flowers, or the fruit on the higher branches, will be better than the former. 'Tis strange indeed to see how few are able to profit by experience. But canst thou discern what is passing beyond those tempting trees?'

"'I see,' answered Selim, 'that as the travellers pass on, there is a great change in the features of the country. Very rare appear the flowers and fruit, and these worse even than the former; and the country is comfortless, bleak, and barren, and there is no place of rest for the travellers, though many of them seem anxiously to seek it, for the way is wearisome, tedious, and desolate.'

"'*Such*,' continued the stranger, '*is the old age of worldly men.* Such is the last stage in the journey of those who have taken the broad path, who live for this world and not for the next, and arrive at the termination of their course without joy, without comfort, without hope. But look once more.'

"'Far onward as the eye can reach,' said Selim, 'at the end of the wide and beaten path, I see as though it suddenly ended in a deep gulf, and the greater part of the travellers going blindly onward, as they began, so they end, by plunging straight into the abyss, and are lost for ever, and no more seen. Some there are who appear to see their danger, and start back with

horror, and would retreat if they knew but how; but they are pressed on by those behind them, and fall in and perish like the rest. Some few there are, here and there one, who even at the last extremity cry unto God with earnest and persevering prayer, and are rescued from the pit of destruction; but the multitude rush madly on, and, lo, a smoke arises, as from a furnace; and there is a sound of wailing and woe.'

"Here the youth, overpowered by his feelings, placed his hands over his eyes, unwilling to gaze longer on the terrible scene.

"'Remember,' said the stranger, in a voice of kind warning, 'that thou hast been taught the fate of the worldly and sinful—forget not the lesson which thou hast received. And now raise thine eyes; for it is time that thou shouldst behold better things.'

"Selim raised his head at the bidding of his companion; and, lo, the former vision had faded away, and he saw before him a low narrow postern, through which a few lowly men were entering with earnest looks and modest step; and each one bore a staff, on the top of which was a cross.

"'Now,' said the stranger, 'look through the open postern; and tell me what thou seest.'

"'I see,' said he, 'a narrow path, but there are few flowers or fruit, and but little attraction, and the path is, to all appearance, rugged, steep, and difficult, so that those who attempt to walk in it must expect much toil and travail.'

"'It is so,' said the stranger; 'but you will mark that those who lean resolutely on their staves fail not to make their way; and though there seem formidable difficulties and obstacles in the path, yet they are not

so great as may at first appear. There is ever a way to surmount or to avoid them. The path may seem utterly blocked up, but there is always an opening left in the rocks, through which the traveller may pass. And though there is no throng of travellers to widen the path, and help each other onward, yet they are not comfortless and companionless. See those friends who take sweet counsel together as they walk onward, and smooth for each other the rugged path, removing the briars and thorns by which it is obstructed. Look! there is a husband leading on his feebler partner; and there a wife, arrived at a place of safety, beckoning to her husband, and inviting him to follow her; and there are two parents leading their children by the hand, guiding their steps, comforting and directing them. And if at any time a persevering pilgrim stumbles on the way, and, in his faintness and weariness, calls on God for help, seest thou not the bright form of ministering angels hovering around him in the air, bringing comfort and refreshment? and then he arises and resumes his journey with a light step and grateful heart. And though the path is at times rugged and difficult, especially at the first, yet are there every where sign-posts large and legible, which he who runs may read, and guides ordained by God, to point out to the pilgrims the way in which they should go. And see! the path itself widens as it proceeds, and becomes less steep and rugged, until, towards its close, the travellers arrive at a gentle and easy ascent, where there are fountains of living water, and quiet resting-places beneath refreshing shades.'

"The youth marked with admiration all these objects which the guide described, and longed to ask him

what was the termination of this path; but the stranger anticipated his request.

"'That which most encourages the pilgrims in all their toils,' said he, 'is the temple of glory, which crowns yon summit straight before them, so bright and glorious to behold, that the eyes may scarcely bear to rest upon it. But it is the sure and certain hope of reaching at last that goodly palace, and resting from all their labours, and dwelling for ever in peace—the sure faith that it is prepared for them by One who is their greatest friend—this it is which causes those pilgrims to endure, without repining, all the toils of the ascent, and persevere continually in the strait path which leads from the gate of life.'

"The young Selim stood for a while speechless, in deep contemplation of the scene he looked on, which, though at the first it had possessed little attraction, yet now that he saw the termination whither it led, was far more beautiful and engaging than any thing which had appeared in his former vision.

"'Thou hast seen,' said the stranger, solemnly, 'the two ways of life—the one the broad way, which leadeth to destruction; the other the strait way, which leadeth to life. Which wilt thou pursue?'

"'The way of life,' said Selim, eagerly.

"'Take, then, this staff; and may God protect thee!'

"So saying, the stranger placed in his hand a cross similar to that which each of the pilgrims bore. At the same moment the whole scene seemed to float vaguely before the eyes of the youth. His senses became bewildered; he heard the bleating of sheep around, and looking up, he found himself lying, as if just awakened, at the mouth of the cavern. Before him was the vast

plain which he had gazed on with wonder on the preceding evening, and near him a shepherd leaning on a crook, by whose direction he descended from the mountain, and, with a calm and earnest step, pursued his onward journey."

We give another instance of the Christmas compositions of Mr. Primer's scholars, which, being a poetical attempt, must be received with indulgence.

"*Christmas in the Olden Time.*

"When hollow sounds the wintry blast,
And Nature's face is overcast,
To social pleasures we resort,
Beguile the time with mirth and sport;
And sweeter, in the outward gloom
Of Christmas, feel the joys of home.
Christmas e'en now we gladly hail;
Our beef prepare, and broach our ale;
E'en now we burn the log of Yule,
And drain the cheerful wassail-bowl.
But far more joyous was the glee,
And far more blithe the revelry,
And merrier far was danced the mime,
By those who lived in olden time.
The cake was cut at Hallow e'en;
And he whose lot contained the bean
Was hailed the sovereign of misrule,
And leader of the sports of Yule—
Great monarch! of whose regal state
None trace the origin or date:
Thou mightst have graced the lays of Pindar,
For Grecians played at Basilinda.
Yet in times past thou'st shared the fate
Of kings more powerful and more great;

For Cromwell's regicidal band
Forbade thy rule throughout the land;
Abjured plum-porridge and mince-pie,
And deemed them wicked popery:
But at the blessed Restoration
You gained your ancient rank and station.
When merry Charles regained the throne,
Misrule in all his glory shone:
Attended by his followers true,
The Months decked out in order due;
Collectors of his fees by day,
At night the foremost in the play,
They ushered in the masquerade—
A strange and motley cavalcade.
St. George in arms, a prancing nag on,
Attacks a flaming scaly dragon;
Fair Sabra is preserved from death,
And the grim monster yields his breath.
Next comes, with croiser and with mace,
Unreason's abbot, Howleglas:
Surrounded by a set of creatures,
With puritanical long features—
Good Doctrine, Faith, Hope, Justice, Patience—
Who hold celestial conversations.
'Mongst them with staff and wooden daggers,
Iniquity or Evil swaggers,
Attired like Palm, the knave of clubs—
A perquisite of Beelzebub's:
For always at the end, the Evil
Is run away with by the Devil.
(Still Evil's counterpart we see
In Punch, the hero of raree,
Who, plying bounteously his baton,
At last is 'made a load by Satan.')
Then Little John and Robin Hood,

And all the troop of merry Sherwood,
With bows and cloth-yard shafts were seen,
And neat attire of Lincoln green.
Jack-pudding and Maid Marian
The morris-dancing next began;
And hobby-horse, midst loud applause,
Came prancing on his 'hinder paws.'
The mumming o'er, the dancing ceased,
They share the pleasures of the feast;
And joyously the night prolong
With mirthful glee and jest and song.
'Tis said the mumming took its rise
From certain plays called Mysteries;
When monks, by interest or petition,
Gained from the pope a free permission
At Christmas-time to represent
The Bible and the Testament;
And would their hearers' patience tax
For eight whole days—and forty acts.
The wondering laity admired,
And were with emulation fired:
To Bible subjects not confined,
They studied more the public mind;
And, more attractive to their eyes,
Produced the Christmas mummeries.
But now these boist'rous sports are o'er,
And great Misrule will reign no more.
Yet still, when Christmas comes again,
St. George appears with motley train;
And Evil's character we trace
In soldier Thresher's swaggering face,
Who yields himself beneath the club
Of the fierce demon Beelzebub.
Then Beelzebub, by some strange art,
Appears to act the dragon's part;

The champion 'drags him out to slaughter,
And wins the king of Egypt's daughter.'
And Misrule's ancient fees are now
Collected for the Zany's plough,
By a knave decked out in female dress,
Known by the name of Jane or Bess;
And one who bears a motto quaint—
'Tom Fool,' or 'Beauty without paint.'
These may be idle customs; still,
Let us not harshly deem them ill.
With too much work, and lack of play,
Young people's minds grow dull, they say;
But if just measure we pursue,
They may be 'wise and merry' too."

The last six lines were added by the suggestion of Mr. Primer, as a sort of moral.

"I have no objection," said he, "to young people amusing themselves, and having as much fun as they choose, under certain restrictions. First, romping and boisterous games are more suited to children, or boys and girls, than to those who are older; unless sometimes a good-natured elder brother and sister, or it may be even a papa or uncle, exerts his talents for the amusement of a group of children;—this is all very well. But for young men and women, more of refinement and reserve is suitable. Again; though we call them 'Christmas gambols,' I would not have them on Christmas-day, which should be kept religiously; still less on Christmas-eve, which is appointed by the Church to be observed as a fast. It would be well if people would always look at

the almanac before fixing their days of amusement. There is another custom, also, in some parts of the country which I do not like; that is, dancing the old year out and the new year in. Rather than this, we had much better adopt the practice of the Methodists, who devote the last hours of each year to religious worship. Certainly there is something too awful in the fact of bringing to a close so large a portion of life, and entering upon a new division, to admit of its being properly devoted to mirth; so, at least, it appears to me. There is a time for all things. When we have dedicated to religion those portions which the Church or our own solemn feelings demand, there are plenty of long winter-evenings left for harmless mirth and merriment. One more observation I must make with regard to the verses on 'Christmas in the Olden Time,' namely, that there is serious objection to the introduction of any representation of the devil in such sports, however common the practice may have been. He is far too formidable a being to be lightly spoken of. I hope no one will think me too straight-laced and precise. All I recommend is, that a due reverence for sacred seasons and subjects should be preserved, and an abstinence from trifling with serious things; and then I am quite willing that young people should exercise their wit and fancy, and be as merry and joyous as they please."

CHAPTER XIII.

A MIS-ADVENTURE.

If e'er it chanced, as sometimes chance it must,
That one among so many overleap'd
The limits of control, his gentle eye
Grew stern, and darted a severe rebuke;
His frown was full of terror, and his voice
Shook the delinquent with such fits of awe
As left him not, till penitence had won
Lost favour back again, and closed the breach.

COWPER.

THERE is great difficulty in deciding what is the exact amount of liberty or restraint which is good for boys during their play-hours. To coop them up in a narrow playground, which barely affords room for the more manly games, is sadly dull and irksome. On the other hand, to let them run wild all over town or country is equally objectionable, as leading them into a variety of scrapes. Mr. Primer's establishment being small, the playground was rather contracted—but, fortunately, there was a piece of open common-ground at a short distance, to which the boys were able to resort for cricket, and other amusements. This certainly took them from under his immediate eye: generally speaking, however, the tone of the school was so good, that they were safely trusted at this short distance from home.

Mr. Primer had a pole and other apparatus set up in his small school-yard for gymnastic exercises. For a short time this was very popular; but the boys soon got tired of it—with the exception of two or three who were the most expert; these still took delight in shewing off their activity. Boys, and grown-up people too, are naturally fond of that in which they excel. The generality, however, greatly preferred their old games of prison-bars and foot-ball: and, on the whole, Mr. Primer was quite inclined to think that a good earnest game, in which a personal competition in strength and activity was called forth, was, after all, a better thing than all the gymnastics which were ever invented; and though he encouraged their industrial pursuits, their gardening and house-building, yet he never objected to their request to go to the green and have a game at foot-ball. There is something in the common sports naturally and spontaneously adopted by boys themselves, that has more tendency to call out the sturdiness and courage of English character, and keep boys in good health and spirits, than those more artificial and refined sports, which may seem better in theory. It is important also to let boys amuse *themselves*. They know how to do it much better than any body can teach them. The danger is, that if boys are left too much to themselves, some of them will get into mischief; but this is a less objectionable alternative than confining the whole school to occupations in which they find no pastime or relaxation.

One day Harry Scamper and little Jack Wilkins came home wet through to the skin, and covered with mud. Mr. Primer met Jack as he was coming down stairs, after changing his clothes. "Why, how now, little fellow? you look very smart with your best clothes! How comes it that Mrs. Primer has given you them to-day?"

"Please, sir," said Jack, "the others are wet."

"How did that happen?"

Jack hesitated a good deal, and at last said, "Please sir, I fell into the pond on the common, and Harry Scamper pulled me out."

"It is well it was not deep, young man, or you might have been drowned. But I must not have you spoiling your clothes by getting into muddy ponds; your father will not approve of that, I think."

Little Jack sneaked off, evidently very glad to escape farther questioning.

That evening Mr. Primer received a note which was brought him by Mr. Wilmot's gamekeeper. It was to the following effect:

"DEAR SIR,

"I think it my duty to inform you that two of your boys have been trespassing in my park; and I believe one of them was nearly drowned in the pool. They just managed to make off before Hubert got round to them, so that I cannot identify them. It is right, however, that you should know of it, as perhaps you may be able to detect them; and I am sure you will agree with me that they ought to be punished. Ever yours faithfully, GEORGE WILMOT."

Mr. Primer was greatly annoyed by this intelligence; first, because he was particularly anxious not to give offence to so excellent a neighbour as Mr. Wilmot; secondly, because he was sorry to find his boys could not be trusted; but most of all because it was evident that little Jack Wilkins had told a lie. However, it was quite plain what was the course for him to pursue. The first thing was, to send for Harry Scamper. Harry came in, with conscious guilt depicted in his face.

"So," said Mr. Primer, "I hear you have pulled Jack Wilkins out of the water?"

"Yes, sir."

"Where was it?"

Harry gave no answer.

"Where was it?" repeated Mr. Primer, in a peremptory tone.

"Sir," said Harry, "I will not tell an untruth; but, as another was concerned as well as myself, I hope you will excuse my answering."

"Well," said Mr. Primer; "I will not oblige you to inculpate yourself,—and am glad that you have not attempted to deceive me, as I grieve to say your companion has. As it happens, I know that you have been in Mr. Wilmot's park, and I am afraid after no good."

The keeper was then called in, who stated that he was passing on the opposite side of the water, and heard a heavy plunge, and loud cries for help from a boy who had fallen down the steep bank into

the pool; and soon after, he saw another boy, who was bigger than the first, plunge in, and with a good deal of difficulty, get the first out. "I thought they would both have been drowned, for it is a terrible deep place; the little one certainly would, if it had not been for the other. I ran round as hard as I could, hoping to catch them; but they crept out at a gap in the park-pales. All I found was these lines, sir, which shew what they were about; and I am afraid it is not the first time; for I have seen the footmarks of poachers along the banks several times."

"Have you any thing to say against this charge?" said Mr. Primer to the culprit, who stood before him.

"No, sir," said Harry; "except that I am very sorry."

This was said in a tone betokening a feeling between boldness and respect, which certainly had the effect of disarming the schoolmaster of a good deal of his wrath. However, he knew very well that it was his duty not to overlook so great a delinquency.

"I am glad we have found out the culprits, Mr. Hubert. Will you give my respects to your master, and tell him that I will take care they shall not go unpunished."

As soon as the keeper was gone, Mr. Primer summoned all the boys into the schoolroom; and calling up Harry Scamper and Wilkins before him, he spoke as follows:

"It is my painful duty to take serious notice

of a very flagrant piece of misconduct, and one of which I hoped none of you would have been guilty. Two of my boys—these two, Scamper and Wilkins —have been detected in poaching on Mr. Wilmot's grounds. In the first place, it is a direct violation of the law of God, who has expressly said, 'Thou shalt not steal.' Whether you have taken any of his fish, I know not; but the intention and the attempt is just as much an act of theft as if you had succeeded. In the next place, the act is one of great ingratitude: there is not a more generous or kind man in the country than Mr. Wilmot; and I did think, that after the many acts of kindness which he has done,—particularly I might mention his lending his horses, when we made our excursion to Kenilworth,—I did think that his property would have been safe from depredation. It is a wicked deed to covet any one's property; but to be guilty of this crime towards so kind a benefactor is doubly bad, because it shews ingratitude."

Here Harry Scamper, who had stood hitherto unmoved except by shame, burst out into a flood of tears.

"There is, however, some difference in the degree of your guilt," said Mr. Primer, addressing the two culprits. "You, Scamper, being the elder of the two, were, I make no doubt, the chief instigator to this crime, and, on that account, are the most to be blamed: there are, however, some circumstances of palliation—first, that when Wilkins fell into the

pool, you did all you could, even risked your own life, to save him; and, secondly, that you did not attempt to cover your misdemeanor by a lie.—You, Wilkins, on the contrary, I regret to say, were base enough to attempt to conceal your fault by a wicked falsehood. There is no worse crime of which a boy can be guilty than lying. It is a crime which I never pass over, but am determined always to punish with the greatest severity."

So saying, Mr. Primer inflicted, in the presence of the whole school, a very severe flagellation on the unfortunate Jack Wilkins; which being concluded, he summoned Harry Scamper. "I shall not flog you," said he; "I do not wish to disgrace you, as you did not attempt to deceive me. It is my wish to make a marked distinction between the conduct of one who attempted to cover his fault by a lie, and one who scorned to do so. Your punishment, and Wilkins' additional punishment, will be, to be confined for the next three weeks to the walls of the school-yard.—I do hope," said Mr. Primer, addressing the rest of the school, "that you will take warning from these boys, and that God will give you all grace to resist, whenever you are tempted to do what your consciences tell you is wrong."

CHAPTER XIV.

MR. PRIMER CONVERSES WITH THE SQUIRE ON THE DIFFERENCE OF BOYS' DISPOSITIONS.

Then try, my boy, as quickly as you can,
T' assume the looks and spirit of a man—
I say, be honest, faithful, civil, true:
And this you may, and yet have courage too.
Heroic men, their country's boast and pride,
Have fear'd their God, and nothing fear'd beside;
While others, daring, yet imbecile, fly
The power of man, and that of God defy:
Be manly.

CRABBE.

MR. PRIMER did not fail to call on his worthy neighbour the squire, and inform him of his proceedings, of which Mr. Wilmot quite approved. "It may appear a little hard," said the squire, "to punish a boy for going a-fishing; but it is best for him in the end. Sporting is a sort of innate propensity, which most boys and men, whether in civilised or savage life, have more or less by nature; but it must be restrained, like other natural tendencies, within lawful bounds, or it will run out into dangerous excess. A poor man, if he suffers the taste or habit to grow upon him, becomes a poacher, forsakes the path of honest industry for a precarious livelihood, breaks

the laws of his country, and is led on to rob hen-roosts, break houses, or even to more violent crimes than these. Youths in the middle classes often run into extravagant courses, and ruin themselves, by aping the habits of those richer than themselves—keeping horses and dogs, and spending their time and money in unprofitable diversions. And men of fortune and rank often brutalise their minds by low pursuits, waste their time in excessive devotion to sports, or ruin themselves by gambling, cock-fighting, and horse-racing. Once suffer this propensity to get possession of the mind, and there is no knowing to what extent the love of excitement will carry a man. And therefore I think that, whenever it shews itself in an excessive or unlawful manner, it should be summarily repressed. There is no harm in a boy going a-fishing; but when he begins to sacrifice valuable time to his sport, or to pursue it when he may not honestly do so, then it is becoming a sinful habit, and those are the best friends of the boy who restrain him by punishment."

"I feel that your view is just, sir," said the schoolmaster. "Harry Scamper has unfortunately imbibed an undue taste for these and similar pursuits from some of his relations, and has been taught to look upon them as manly and high-spirited—which to a certain extent they are; but then they must be controlled by a sense of right. I hope his three weeks' confinement will be of service to him, and that your fish-ponds will not be disturbed again.

It is very painful to me, I can assure you, sir, to think that my boys should have been guilty of a trespass."

"I beg," said Mr. Wilmot, "you will not think any more of that. It is, of course, necessary to protect one's property; but I consider that of very small importance in comparison with the moral well-doing of my neighbours."

"You are very good, sir, to view it in that light. What has most annoyed me in this whole business is the lie told by that little rogue Jack Wilkins. He is not a bad boy generally; but, unfortunately, he has no strong principle of right and wrong, and is liable to be led into error; and, as it too often happens in such cases, to go on from one fault to another. Scamper had strength of character enough to resist the temptation to deceive. But even such a character as his will soon become debased, if uncontrolled; and by far the generality, if they are guilty of one deliberate fault, will not scruple to conceal it by another. However, I have given him such correction as he will remember for some time; and I hope it will be of service to him."

Wilmot. "There are few greater blemishes in a boy's character than want of manliness, or courage to do what is right. That seems to be the fault of the little boy who has got into this scrape. He was led by another into a fault, and had not manliness to confess it, thereby adding to it tenfold. I like a manly boy."

Primer. "True manliness is much to be commended; at the same time, Mr. Wilmot, you will, I am sure, agree with me in thinking that the word *manliness* is often much misunderstood, and applied to conduct which deserves any thing but that name. A precocious initiation in the vices of the world is too often dignified with this title. A forward, high-spirited youth, eager to assume the air and habits of those older than himself, will often rush, from the ill-directed ardour of his character, into the most ruinous vices. Extravagance, folly, passion, violence, brutality, swearing, Sabbath-breaking, and, in short, every excess, will be palliated under the name of manliness. Thousands are ruined from the fear of being thought 'spoonies' by their companions;—hence the necessity of instilling into the minds of youth the important truth, that real manliness consists in maintaining what is right, not in following what is wrong; in courage to abide by what conscience tells them is virtuous and truly honourable, not in mere recklessness and extravagance."

Wilmot. "You are quite right, sir; quite right. Manliness does not consist in getting into scrapes, but in a consistent course of duty—a determination to act on principle. It is one essential part of manliness to get over the fear of being laughed at. Nothing is more destructive to the manliness of boys' characters than to influence them, as some foolish parents do, by the dread of ridicule, the fear of being thought unfashionable, mean-spirited, over-

careful, and so forth. Parents who accustom their children to act on such motives send them out into the world a ready prey to all its follies and vices. They should be taught to do what they know is right, at all hazards, and fear nothing so much as offending God."

Primer. "Do you remember my shewing you, sir, the book which George Freeman made of Kenilworth Castle, the plans and drawings, and the historical summary?"

Wilmot. "I remember it perfectly, and a most creditable performance it was. It was at the time that two of your boys nearly broke their necks in clambering up the ruins."

Primer. "Yes; to get jackdaws' nests. What I wanted to point out was, the remarkable difference in boys' dispositions. Now, George Freeman and Harry Scamper are as nice-tempered lads as I have ever had in the school; but a more entire difference of character, and ideas, and pursuits, it would be almost impossible to conceive. George's mind is set on his duties; Harry, whose natural ability is not at all inferior to that of the other, is always thinking of his sports, and too often set on some mischief."

"Very likely this difference of disposition may in a great measure be attributable to early education or example," said Mr. Wilmot.

"I have no doubt it is as you suppose. George has been brought up by excellent and industrious

parents, who have imbued him with a desire to improve himself, so that he may be the better able to do his duty to God and man: he looks, as it is natural, for their approbation; and his industry is in a great degree the result of an habitual desire to please his parents, and, I may say, to please me. Harry Scamper, on the other hand, was very much neglected when young, and fell into the hands of those who laughed at industry and plodding habits, and thought enterprise and daring the most praiseworthy. That rattling uncle of his is always talking about horses and dogs, ferrets and rats; and Harry has imbibed the same set of ideas, which, it is probable, will last him his life, though, I hope, modified by better views. It is an unlucky thing to get a lad like Harry Scamper into a school. He is sure to put wild notions into the minds of the rest; and yet I cannot find in my heart to expel him, for he is really a good-natured, high-spirited youth."

"The principle of the two boys," said Mr. Wilmot, "seems in some degree similar; and it is no bad principle in youths up to a certain age; namely, to seek the approbation of those to whom they look up. Unfortunately, Harry has been encouraged in idle, foolish habits by those who ought to have taught him better."

Primer. "Exactly so; and it shews the immense responsibility which devolves on parents from the very earliest years of their children's lives—the necessity of accustoming their sons and daughters to desire

and aim at what is good and excellent—and the grievous folly of scoffing, even in sport, at virtuous, prudent, and regular habits. I question whether Harry will ever thoroughly get over the mischief he has received. It is a hard thing for a schoolmaster to correct the errors of parents."

Wilmot. "I can readily imagine that you, as a schoolmaster, would approve most of those boys who do you the most credit, and profit most by your valuable instruction; and would not much like such a wild rogue as Harry Scamper; and, of course, George is infinitely the better of the two, and more likely to do well in after-life. His conduct deserves all praise; and it is much to be feared that the other will come to no good. The same spirit which now leads him into mischief may, when he grows older, lead him into vice, unless an important change takes place in his mode of action. In spite, however, of being thought to speak too much in his favour, I must say, that I have known lads of that sort turn out well after all. The great thing is, to bring them to their senses in time, and teach them to turn their talents and enterprise to good account. Boys like Harry often make capital soldiers and sailors; they will do gallant and daring acts—cut out an enemy's vessel, storm a breach, discover new countries, and so forth. And it sometimes happens that the thought and consideration which they devote to youthful adventures gives them shrewdness and tact, and enables them to compass important objects, though not

often to rise to eminence, unless it be by some lucky hit. Some of our best officers—I do not speak of general officers, but others—have been the sons of English country-gentlemen, who have been brought up amongst grooms and gamekeepers. The same sort of spirit which will take the young sportsman out on a moonlight night to watch a flock of wild ducks, will enable him to circumvent an enemy, or accomplish some difficult voyage of discovery."

"However," said Mr. Primer, "you acknowledge that boys of this sort do not commonly attain the highest eminence?"

Wilmot. "That I allow, and also that there is great danger of their taking altogether bad courses."

"The truth is, they lose too much valuable time in youth, and then find themselves inferior to other boys who have been plodding on while they were idle. Perhaps," continued Mr. Primer, "the difference of natural ability in boys is not so great as is commonly imagined: it is more a difference of attention, and the power of fixing the mind on their studies, which distinguishes one from another. One boy shall have his whole mind set on his play. Instead of minding his lessons even during his school-time, he shall be playing at odd-and-even under the table with his next neighbour; or, if his neighbour will not play with him, he will occupy himself with cutting the form, or drawing ridiculous figures in the blank-leaf of his lesson-book. In short, he will do any thing but mind his book. This boy, of

course, makes little or no progress in learning, and remains a dunce, or at least a very inferior scholar; while his more industrious schoolfellow is laying in stores of knowledge, and enlarging his powers of understanding.

"One great cause of inattention to their learning, in many boys, is *want of faith*. They do not see the use of Latin, Greek, or mathematics, and will not believe their parents and teachers, who tell them of the value of such attainments. Present amusement is to them all in all—present interests occupy their whole mind; and in after-years they bitterly rue their loss of time, when they find themselves inferior in acquirements to boys whom, perhaps, they once despised as bookworms. On the other hand, some boys' minds are set, even to an unnatural excess, on their books. They go moping about the playground when the others are engaged in sports, and so lose the light-heartedness and buoyancy of youth; and very generally their bodily health suffers in consequence. In this, as in all other things, it is difficult to hit on the right mean. I never had a boy who was nearer what I like than George Freeman. He is full of life and spirit in the playground; foremost in any enterprise which has my approval—as you see, from his improvement of the Kenilworth expedition; while, at the same time, in the schoolroom his whole mind is devoted to his studies."

Wilmot. "He is just the boy to make a distin-

guished man. But he, too, will have his trials. He will be tempted to become ambitious and covetous. The desire which he now rightly cherishes for the approbation of his parents and master *may*, if not duly controlled, lead him to seek popularity and the applause of men."

"Ah," concluded Mr. Primer, with a sigh, "mine is indeed a responsible office! I feel how much I have to answer for, and am aware that nothing but the power of religion is able to mould the heart of youth. It is only a conscientious fear of God which can save such a boy as Harry from evil ways, or keep even George in the right path. Meanwhile, as regards their learning, as well as in other matters, I make it my business to watch very carefully the dispositions of my boys, and endeavour so to manage as to give them an interest in their studies, without impairing that joyous heart and liveliness of spirit which a merciful God has bestowed on the season of youth."

CHAPTER XV.

THE ANGRY PARENT—MORAL TRAINING THE PRINCIPAL PART OF EDUCATION.

> And wherefore wert thou bred to virtuous knowledge,
> And wisdom early planted in thy soul?
> That thou might'st know to rule thy fiery passions,
> To bind their rage, and stay their headlong course;
> To bear with accidents, and every change
> Of various life; to struggle with adversity;
> To wait the leisure of the righteous God.
>
> ROWE.

MR. PRIMER thought it his duty to inform Mr. Wilkins of his son's delinquency, and of the chastisement which he had felt it necessary to inflict. For as a regular public flogging was an unusual occurrence at his school, the master, as well as boys, thought a good deal of it.

Now Mr. Wilkins, as we have seen in a previous part of this history, though a well-meaning man, was not a wise one; and on this occasion he was guilty of the very foolish step of taking his son's part against his master. Being naturally fond of his child, he was so ill-judging as to think that he was shewing his love by pitying and consoling him, rather than by seconding the endeavour of Mr. Primer to amend him. In the case of poor people, who know no

better, and think they do the clergyman a favour by sending their children to school at all, it is not surprising to meet with this sort of conduct; but one would have expected greater judgment in persons of the middle class, who nevertheless are very frequently guilty of the folly of interfering, very injudiciously, with the master to whom they have committed the education of their sons. This is unfair to masters, and very prejudicial to pupils. A parent, when he has selected the fittest master to place his child under, ought to confide in his judgment. He should not say, "I desire my son may be taught so and so, and treated in this or that particular manner." Such interference often disarranges the whole system of the school. But the worst of all is, when parents side with their children in opposition to the master, and so lower his authority. Far better it were to take them away altogether. A story is told of Dr. Busby, head-master of Westminster, that when Queen Elizabeth went to see the institution, he walked into the school before her majesty; "for," said he, "if the boys think there is a greater person in the world than myself, there is an end to all discipline." I do not think that Mr. Primer would have gone quite to the same length as the worthy doctor is said to have done, in order to keep up his dignity. He was, however, too independent a person to swerve from the path of duty, either from fear or favour. And when Mr. Wilkins sent to desire that his son might be

sent home for a few days, Mr. Primer at once declined to do so, stating that a part of the boy's punishment was, that he should be confined for three weeks within the school-yard; and, if his father wished him to continue one of his scholars, he must abide by the decision which he had come to. To take the boy home for a few days, would only be to reward him for his misconduct, and afford a bad example to the rest of the boys.

Mr. Wilkins senior was greatly surprised at this peremptory step of the schoolmaster. "Ah," he said, "Mr. Primer thinks his school has got a name, and he may do what he chooses." This was very true. Mr. Primer's good conduct and character had so established his school, that he was able to maintain his rules, without truckling to the nonsensical whims of the boys' parents; and so may any schoolmaster free himself from this source of embarrassment, who faithfully and honestly performs his duty.

The refusal of Mr. Primer to allow the young delinquent to go home, brought the father over, in no very pleasant mood, from the town, which was but a few miles distant.

"It is very hard indeed, sir," said Mr. Wilkins, upon his arrival, "that a parent may not have the privilege of seeing his child for a day or two."

This was uttered in a tone of angry remonstrance, which might have irritated one who had less command over his temper than the schoolmaster. He, however, was always able to check every impulse to

untimely anger. He would not have been fit for his situation if he could not. Besides, he was prepared in the present instance to make every charitable allowance for a parent whose feelings had been hurt by the misconduct of his son.

"I feel it necessary, sir," he replied, in a firm but gentle manner, "to reserve in my own hands the privilege of giving or withholding my consent to boys whose friends desire that they should be taken from school during the quarter. It breaks in very much upon the regularity of the school, and is often a serious hinderance both to the boy himself and also to the class to which he belongs. In the case of your son, however, as he has been diligent in his studies, I should not have refused my permission, that he should visit his parents for a day, but for the misconduct of which I was most truly grieved to inform you."

"I don't see," said Mr. Wilkins, "but little Jack has had quite punishment enough for merely going a-fishing; besides, he was led into all the mischief by that scape-grace Harry Scamper."

"If he had behaved like Scamper, I should not have punished him so severely as I did. Scamper may have led him originally into the scrape, but he did not encourage him in falsehood; and it was for falsehood that I punished your son principally, and not for poaching, though that was bad enough. But falsehood, sir, is a crime which I am determined always to punish severely; and you will allow me to

say, that it is a mistaken indulgence, either in the master or parent, who suffers a lie to be unpunished."

The firmness of the schoolmaster's manner, and the superiority of his mind over that of Mr. Wilkins, coupled with his complete command of temper and Christian courtesy, soon brought the latter to acquiesce entirely in the justice of the proceeding; and a very short time had elapsed before they found themselves conversing together with a perfectly good understanding.

"I am glad to hear, at any rate," said Mr. Wilkins, "that Jack is making progress in his learning."

"He takes to his book very well; I have no fault to find in that respect. And, as far as I can judge at present, he has a good capacity; his mind is very improveable. You remember the principles of education which we agreed upon in our former conversation. One branch of education is the *communication of knowledge;* the next is *the development of the faculties;* but there is a third, of which we did not speak, but rather took it for granted. It is, however, the most important of all."

"What is that?" asked Mr. Wilkins.

"The most important and absolutely essential part of education is *the formation of the habits.* I would appeal to you, Mr. Wilkins, or any other parent, with perfect confidence that you will judge as I do. When your boy returns home at the holydays, what is it you principally hope for? You are pleased, no doubt, by the knowledge which he has acquired;

and are still more delighted if he shews a ready wit and ability to turn his knowledge to good account. But the acquisition of knowledge, and development of the faculties, are not all you look to. If your boy returns to you with bad moral habits—if he is deceitful and selfish—arrogant and conceited—pert and flippant—apt to contradict older people—disrespectful perhaps to his parents;—if such should be his manners and disposition, you would at once say, and with justice, that the master had not well trained him, but had neglected the most important branch of his education. When children are sent for their learning to day-schools, the formation of their moral habits depends principally on their parents, with whom they live during the rest of the day; and it would be well if parents were more fully aware than they are of the responsibility which rests on them. But when children are sent away from home, and left entirely to the care of a schoolmaster, then the burden of forming their moral habits devolves on him. And both parents and master ought to be aware of this important truth, that the training up a boy in good moral habits is so vital a branch of education, that without it next to nothing has been accomplished—the education given has been worse than useless. It is also important to be understood that the object of education is not to raise a man above his station in life, but to enable him to do his duty in it; to glorify God in the condition of life in which His providence has placed him. If parents bring up their children

with ambitious views of distinction and advancement to a station far above their own, the large majority of them must of necessity be disappointed. That which all parents should most wish to see," continued the excellent schoolmaster, growing eloquent with his subject, "and that which rulers and influential persons should most desire to promote in their schemes of education, is the training up the youth of the realm—not so much with an increased measure of knowledge—not so much with sharpened faculties, though these are points much to be desired,—but the principal thing is, to bring them up in sober, honest, virtuous habits of thought and action; so that they may become good Christian men and women, and do their duty to God and man in the station in which His providence has placed them. We should endeavour so to train our youth that they shall be conscientious, truth-telling, and ingenuous, obedient to their parents, and still retaining the affection of childhood towards them—docile and reverent to their superiors, kind and generous to their inferiors, honest and just to their equals, loyal to the queen, and ready to submit, for conscience-sake, to those whom God and the laws of their country have set over them; at the same time, too independent, too self-respecting, to be led into vice or error by evil example—too knowing to be seduced from truth by specious arguments addressed to their passions or prejudices—able to estimate the value of the institutions of their Church and country; and, where they discern faults,

not prompt to abuse or vilify, but rather to lend their utmost aid to repair them; men who shall spurn with contempt the dishonest bribe, and with equal manliness reject the counsel of the false insidious agitator; men who, without being enervated by over-refinement, shall be polished and civilised in their manners and tone of mind; attentive and courteous to the weaker sex, yet without licentious thoughts or habits; bold and courageous in every good work, but shamefaced and faltering if engaged in any disgraceful deed. Oh what a blessing would it be to see a generation of men so educated as to be able to control the evil passions and desires by which our nature is disgraced—to check all sensual appetites, and proud, revengeful, disobedient thoughts, and act honestly, faithfully, and fearlessly—*good honest Englishmen*, in short, in their moral character, and *good Churchmen* in their religion. Such are the sort of men who in times past raised England to be the greatest nation in the world; and we trust there is some of the old leaven still remaining amongst us. Only let us do our duty to train up our children in the ways in which they should walk, and let us not doubt that God's blessing will be with us; and we may yet be enabled again to surround ourselves with a loyal, virtuous, and well-affected population."[1]

[1] Much as the writer differs in many points of opinion, even on educational matters, from Mr. Baptist Noel, it would be unjust not to state that the above was penned after having read his report, printed in the "Minutes of the Committee of Coun-

It will be seen, from the foregoing burst of enthusiasm, that our excellent schoolmaster not only

cil on Education, 1840-41," from which the following is an extract:—

"To estimate rightly the state of our elementary schools, it is necessary to bear in mind some of the chief objects of the education of the people. These are, to make them, under the blessing of God, happier and better; or, in other words, to make them well-informed, intelligent, industrious, moral, and religious. It would be a great mistake to point out to children instances of persons raised by successful industry, or by remarkable talent, to dignity and wealth, as illustrating what education may do for them. This, with respect to the greater number, who can never so rise, would form in them expectations which must be disappointed. What is worse, it would give them false views of a life of labour. Our Lord, by becoming a poor man, has taught us that lowly stations are honourable when connected with wisdom and piety; and every day's observation may shew us how much of genuine happiness may be found in them. We have, then, to teach children, not that they should seek to raise themselves above the necessity of labour, which is the appointment of God; and, while it secures the health, also strengthens the understanding, and is consistent with the greatest enjoyment of life. . . . . But while education is not meant to raise the working-classes above their condition, it may greatly multiply the comforts which they enjoy in it. It may preserve them from exchanging light, clean, and cheerful cottages for comfortless cellars; it may give them better clothes, better food, better health; it may deck their windows with fairer flowers, spread cleaner linen on their tables, and adorn their dwellings with more convenient furniture. While it may enable a few, by superior attainments, to fill higher situations with credit to themselves and with advantage to their employers, it may enable many to turn to account the advantages of their

considered the wants of his own particular school, and was anxious to do his duty to his pupils, but also

humbler situations. It may teach them how to gain and how to spend; it may secure to them employment, and save them from waste; it may hinder them from sinking into abject poverty. . . . . By increasing and elevating their domestic affections, it may invest their homes with an undecaying charm; by inspiring them with a thirst for knowledge it may provide rational and ennobling amusements for their hours of leisure; and, by both these additions to their spiritual existence, may rescue some from spending their evenings idly in their chimney-corner in mere vacuity of thought, and others from resorting to the public-house for the pleasure of talking obscenity and scandal, if not sedition, amidst the fumes of gin and the roar of drunken associates. Good principles, good sense, and good manners, the fruits of education, may give them the honest satisfaction derived from the respect of their neighbours. By its aid they may learn to think so soundly, and to weigh evidence with so much acuteness, that the wild doctrines of a licentious infidelity may shock their understanding as well as revolt their hearts. And thus, placed beyond the reach both of superstition and profanity, they may be led to seek and enjoy, through faith in Christ, the favour and blessing of God. Education may thus raise the character of their enjoyments through life, and teach them, on well-founded hopes of happiness beyond the grave, to meet death with tranquillity.

"If in this way education may make the working classes happier, it is equally certain that it may make them better; it may teach them to shew civility to passing strangers, instead of treating them with rudeness; it may accustom them to respect females, and to resent any affront put upon them, instead of making them, as is now often the case, the object of their coarse and insulting merriment; and it may lead them to protect the innocent animals who may labour for the service of

had an eye to the political state of the country, as regarded the question of education. And perhaps we

man, instead of shewing, as the ignorant often do, a fiendish exultation in inflicting pain upon them; it may teach them to master their appetites, to contend with their passions, to resist temptation, and to seek through all their lives the improvement of mind and heart which may only end in the moral and intellectual perfection of a better state. By it they may be taught to obey their parents with cheerfulness, honour them in their words and conduct, and repay their kindness with gratitude; to behave with kindness, courtesy, and justice to each other; to be just to their employers, careful of their property, and anxious to promote their interests, and sympathising with the trials of the afflicted, to be ready to do for them all the little service in their power. It may further inspire them with loyalty to the queen, and with love to their country; raise them above the temptation of a bribe in the exercise of any political rights which they may possess, and separate them from those who would seek any supposed amelioration of the laws by the methods of violence and injustice. Under its influence they may become upright, generous, disinterested, affectionate, and benevolent in all their intercourse with their fellow-creatures; and, as our greatest debt is due to the greatest and best of beings, our Maker, Preserver, and Redeemer, it may lead them to love and serve Him, to obey His precepts, to trust Him in their trials, to praise Him for every blessing they enjoy, and generally to glorify Him with all their faculties and in all their habits."

There are many other valuable observations and suggestions in Mr. Baptist Noel's report; but it may be questioned whether he has exercised a sound discretion in publishing a long list of laughable answers, many of them on religious subjects, which were made to him by children at the schools which he visited; especially as it appears that many of the children had been for a very short time under instruction.

may, at some future time, be able to avail ourselves of his experience and discernment, when we come to extend our inquiries over a wider range than we have hitherto ventured on.

CHAPTER XVI.

THE INSTRUMENT OF MORAL TRAINING.

In early years oft Satan steals within,
On soft and yielding hearts to drop the seed,
Till all unseen will spread the tree of sin;
Its leaves are evil thoughts which thence proceed.

. . . . .

And in soft childhood's heart will virtue spring
Unheeded, there to drink celestial air,
And all the thoughts to her obedience bring,
Nourish'd day after day with dews of prayer.

The Baptistery.

THE formation of moral habits in youth consists of two parts—the repression or eradication of evil tendencies, and the promotion of good. At baptism a new nature is given to each infant—the germ of divine grace is implanted, the guilt of original sin is washed away, and the regenerated infant is placed in a state of holiness,—fitted for the kingdom of heaven. But this blest condition lasts only for a short time: as soon as consciousness awakens, sin revives; Satan attempts to recover his lost dominion. For, as our Church declares in the ninth Article, "the infection of nature doth remain, yea in them that are regenerated." Hence the contradictory character which a child exhibits. You will see the loveliest affection for its parents, especially its mother, with whom it is

brought into most immediate contact; the most beautiful simplicity and sincerity; the most perfect faith, so that it shall receive, without a question, not only the common instruction which its parent offers, but the deep truths of natural and revealed religion. All this it listens to, and drinks in even as water, and receives into the inmost depths of its soul. Who is there that has grown to man's estate, and mixed ever so innocently in the scenes of this world, and does not long that he was again in faith and simplicity like a little child? Yet, with all these marks of grace, you shall see too soon symptoms of the infection of the evil nature yet remaining. The germs of passion, wilfulness, obstinacy, covetousness, nay, even deceit, will soon appear. And then the battle begins. The evil nature is to be kept down, the good drawn out and established. And, God be praised, we are assured that, "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous;" and "where sin abounded, grace did much more abound."[1] The grace conferred by baptism, and promised in perpetuity to God's adopted children, is more than sufficient, if it be not slighted or misused, to check and keep under the evil dispositions of man's nature, so that they shall not be suffered to obtain the mastery. It is the main object of education, then, to bring out the good nature and repress the evil, so that the ways of godliness shall be preferred and pursued, and at

[1] Rom. v. 19, 20.

length become habitual. The true character of each man depends on his moral habit. Good principles brought to no effect, faith without corresponding fruits, knowledge of God without obedience to His will, repentance without worthy consequences,—all these are spurious, and of no avail. It is so using the grace of God, as habitually to serve Him; so believing, as to fear, and love, and obey Him: this it is which constitutes the true Christian character, which it should be the object of all of us to attain: and the earlier we do so, the more secure will be its continuance, and the more obvious its reality.

This was the grand object of our worthy schoolmaster's endeavours; this was what he had continually in view, viz. to form the habits of his boys after the Christian model. He did not consider it enough to *teach* boys morality and religion. His object was, to train them up to practise it. This is an important distinction. How often will the cleverest child at the Sunday-school, who shall have the whole Bible at its fingers' ends, and be able to bring forward texts to prove any doctrine, turn out after all a wicked man or woman! Of this Mr. Primer was well aware; and therefore directed his principal efforts to bring his pupils up in godly, serious habits: *making* them obedient, peaceable, truth-telling — this was what he called *teaching* them morality.

But, alas! it was no easy task. To the parent, who has to train her child from the first dawn of infancy, the office is comparatively light; but to the

schoolmaster, who receives his pupils when many of their habits are formed, there is as much often to be undone as to be done. If parents did but know the cruel injury they do their children by suffering even the slightest evil disposition to become habitual, or neglecting to cultivate their good tendencies, they would not so often as they do incur the fearful responsibility of neglecting the seed-time of youth, and leaving to the schoolmaster and teacher the duty of eradicating those incipient evil habits which they have themselves suffered to take root. Deep indeed was the concern which our worthy schoolmaster often felt, when he found the heart of a fine promising pupil tainted with deceit, or disrespect for sacred things; or that prayerless, ungodly habit, which is of all sorts of sinfulness the most common, and at the same time the most inveterate.

The grand instrument to which Mr. Primer trusted for the formation of his pupils' habits was the Prayer-book. Some, perhaps, would have expected that the Bible would have been first spoken of; but, in fact, the same thing is meant. *The Prayer-book is the Bible applied to practice.* The doctrines of revealed religion contained in God's word are in the Prayer-book made available for every-day use. The Prayer-book not only shews us how to apply Gospel-truth, but it *is* the application of it, if we will but use it so, to all the circumstances of life. The Bible tells us of God's love to perishing sinners. The Prayer-book furnishes us

with the mode by which, in baptism, that all-availing grace is applied to the soul of each. The Bible bids us continue in the faith. The Prayer-book, in its creeds and catechism, furnishes us with a summary of that faith, which, by our own unassisted efforts, we might not have made out,—certainly not at the early age when, with their help, we are able to learn the deep mysteries of religious truth. God's word bids us pray, and supplies us with a model of prayer in that perfect form taught us by our Lord. The Prayer-book furnishes us with prayers formed on that model, and adapted to every occasion. The Bible teaches us that we must be one with Christ, even as the branch is joined to the vine; and tells us of those sacramental means whereby the union is effected and preserved. The Prayer-book gives us the practical forms in which those benefits have been in all ages of the Church conferred. Thus, while the Bible contains the glad tidings of salvation, and is the standard of reference for all religious truth, the Prayer-book is the practical instrument, by the use of which religious truth is conveyed in due measure to each soul. Nor is it only the instrument provided for the education of youth, but of man also, by training him through life in a course of God's service, and fitting him continually for a place in the heavenly kingdom.

The first service in which a child is engaged is that of baptism; but as that is administered at so early an age that he is incapable of understanding

its import, no impression on the mind can be then made,—a circumstance which remarkably proves to us the fulness and freeness of God's mercy, and the mysterious efficacy of sacramental grace, which is so powerfully given as not even to need our acceptance, provided only we place no obstacle in the way. Salvation is conferred on the infant, like life itself, without even his concurrence in receiving it. "It is certain by God's word, that children which are baptised, dying before they commit actual sin, are undoubtedly saved." Such is the firm belief of our Church.[1]

When the child advances in years, he is informed, in the office of the catechism, of all that took place when he was unconscious, in the arms of others, of the great mercies and privileges then bestowed on him. In order to explain more fully the information conveyed in the catechism, Mr. Primer failed not carefully to read over with his pupils the baptismal service, and afterwards that of the Lord's supper, while teaching them the nature of the sacraments as set forth at the end of the catechism. The office of confirmation was also made an early subject of instruction to his pupils, even before the time was come when they were about to be engaged in it. These services, enforced by constant reference to Scripture, served to impress on the children the relation in which they stood to God, the duty incumbent on them of living to His glory and serving

[1] See the end of the Baptismal Service.

Him from their youth up, and also the possibility, through His grace, of doing so. But seeing that the best-trained youths, yea, the holiest saints, are liable to sin, the schoolmaster was most anxious to lead his pupils to seek God early in prayer; and for this purpose availed himself of the liturgy of the Church,—first, by reading it in his own schoolroom; and afterwards, when the clergyman opened his church for daily service, Mr. Primer regularly took his pupils for holy worship. Thus was at once conveyed the practical *knowledge* of divine truth and the *habit* of prayer. And if there was any thing to which Mr. Primer more especially devoted his utmost attention, and laboured by every means to effect, it was to form a habit of reverence in holy worship, for want of which the constant attendance upon public prayer has sometimes proved prejudicial, rather than advantageous, to the youthful mind. By his own constant regularity and earnestness, he led his pupils to follow in his steps; and so took the most effectual means of training them up to be true Christian worshippers. The Church-service was made also the basis of instruction in religion; for by this means Mr. Primer thought that a reality would be given to religious worship and Christian instruction, which is so much in danger of being lost, if habits of mere formality are suffered to intrude themselves.

The daily service gave him occasion to teach them how every one needs to make daily "confession" of sin, and to receive "absolution," before he

can join worthily in those services of prayer and praise in which God chiefly delights. The psalms and hymns served as an ample theme for setting forth the continual thanksgiving due to God for His daily benefits; and the prayers led to a detailed enumeration of our various necessities. Each collect brings before the mind in a striking and beautiful way some practical duty, or privilege, or want. Then in the prayers for the queen, the royal family, and the parliament, ample subject was found for a practical exhibition of our duties to rulers and those in authority under them, to obey them, and pray for them, as enjoined generally in holy Scripture. The prayer for the clergy, including the impressive supplications which are appointed to be read on ember-days for those about to be admitted to holy orders, furnished full scope for serious instruction on the relation in which we stand to God's commissioned ministers, the reciprocal duties which God's people and ministers owe each other, and the vital importance of the prayers of the Church in behalf of those whom God has set over it.

Mr. Primer did not confine himself to the daily or weekly prayers, but made a point on every special occasion to direct the attention of his pupils to the occasional services, thereby going the round of the Church's teaching, and giving a practical turn to the cycle of religious observances. On each saint's day, the life and character of the departed saint was made the theme of religious instruction; and the

youthful Christians were shewn that if they desired to emulate those holy men, and serve God truly, and shine like lights in the world, they must follow the steps of those favoured servants of God in devoting their hearts and souls to God's worship and service.

Thus did our excellent schoolmaster endeavour to imbue the minds of those committed to his charge with the spirit of the Church of Christ, and so establish the foundation of reverent, holy, and religious habits. He knew that habits of diligence and morality, not built on a Christian basis, are insecure, and liable to subversion; but let the root of the tree be watered by the stream of Christian piety, and it will flourish and bring forth fruit. And it may safely be said, that, by thus securing the foundation, he saved himself from nine-tenths of the labour which falls to the lot of those who neglect this most important matter. The surest way of checking the growth of evil habits is the implanting and cherishing those which are good. Very rarely did it happen that Mr. Primer had to punish gross violation of propriety. His boys loved him and revered him. Their consciences were set against evil, their feelings were engaged in the cause of truth and good conduct; and so they were guided without difficulty in the ways in which they should go. The occasional exceptions to the general rule of good conduct were almost invariably found in the case of those who had been ill-trained in early youth, and had acquired habits which clung to them

in spite of the judicious training to which they were subjected under Mr. Primer's care. Let parents well consider the sad consequences of early neglect or indulgence. When are we to become holy, if not in youth? Are there not many who would give worlds if they had been trained in religious ways when their hearts were open to right impression, who feel with grief that Satan and the world have now obtained the mastery? They know not how or when they became ungodly. It crept upon them stealthily, for want of holy training, and habituating themselves to religious thoughts and feelings: and now they are amazed and perplexed at the hardness of their hearts, and wonder whether it is possible for them to be saved.

"Unschool'd affections strong and wild
Have been my playmates from a child,
And, strengthening in the breast unseen,
Poisoned the fount within,
That might have aye flowed calm and clear,
From the deep sea of love that doth our life endear.

And now my heart is growing cold,
And I am half-way to be old,
A holier love must I make sure,
More gentle and more pure.
Alas! how much to heavenly ways
Is lost to him who sleeps the morning of his days!"[1]

Let those parents who feel their own disadvantageous position, at least, in pity to their children, endeavour to bring them up in a better spirit, and sub-

[1] Thoughts in Past Years.

ject them to those sacred influences which the Church of God affords. Those who are themselves walking in the faith and fear of God will scarcely need to be reminded, that they neglect not to train their children in the same paths of pleasantness and peace.

CHAPTER XVII.

A LESSON IN GEOGRAPHY.

Over the map my finger taught to stray,
Cross many a region marks the winding way;
From sea to sea, from realm to realm I rove,
And grow a mere geographer by love.

TICKEL.

ALTHOUGH Mr. Primer judged that the success of a school depended but little on any system of mechanical arrangement, and that a good master can scarcely have a bad system, yet he was far from neglecting to avail himself of those various helps to instruction which have been devised by the ingenuity of the present day—or perhaps, more properly speaking, have been revived and adapted to modern education; for there are very few things indeed of this description which have not been known and employed by our fathers or forefathers.

Mr. Primer had seen the "gallery" used with great advantage in a new model-school; and it at once occurred to him that it was a very serviceable instrument, whereby a master who had his wits about him might give variety to his method of instruction, and excite interest and life without raising an undue spirit of personal competition. All that is required

in the gallery-system, is such an arrangement of the forms that the whole school, or that portion of it which is to be instructed, may be placed in front of the master; and a gallery-lesson is a sort of mixture of lecture and catechetical teaching, in which the master conveys *vivâ voce* instruction to his pupils. Perhaps an idea of it may be given by describing a lesson in geography in which the whole school was occupied.

The little boys are placed in front, those of the next size behind them, and so on, according to their size; while some of the back benches are raised, so that the boys who sit on them may easily see over the heads of their fellows. A regular gallery, with seat rising above seat, is the best for this mode of teaching; but a school of moderate size may be sufficiently well arranged without such an apparatus, which, besides its expensiveness, is rather in the way when not being used. Where expense is no object, and the school-room of ample size, it is certainly desirable that a portion of it should be devoted to a gallery. The boys being thus arranged, a large map is placed before them on an easel, by the side of which Mr. Primer sits or stands in front of the gallery with a long stick or wand in his hand.

"Now, my little man," said he to one of the youngest pupils, "can you tell me what that is on the frame before you?"

Little boy. "A map, sir."

Mr. Primer. "Very well; and what is a map?"

Little boy makes no answer. He was a new pupil, and of that shy disposition which prevents a boy from making the most of himself, so that sometimes he did not answer a question when he could. Mr. Primer was very skilful in gradually bringing out boys of this sort, and overcoming their shyness, so as to give them confidence without boldness. This he accomplished chiefly by speaking kindly to them, and by making a rule never to ridicule them or speak contemptuously. Many a fine-tempered spirit has been kept down and nipped in its growth by meeting with early contempt. Nothing requires more delicacy of feeling and charity in a master than the treatment of ingenuous boys who are affected with shyness. In this case Mr. Primer at once passed on to a boy in an upper class, and asked the same question, "What is the use of a map?"

Answer. "To shew the situation of places."

Mr. P. "How does a map shew the situation of places?"

Ans. "Because you see the places marked on them."

Mr. P. "Suppose you had not the map before you, so that you were not able to point out any particular place, could you still, by the help of a map, tell the situation of the place?"

No answer from the boy addressed.

Mr. P. "Can any boy tell how to mark the situation of a place without having the map to point it out on?"

Here several boys in the upper classes held out their hands.

Mr. P. "How would you describe the situation of a place, George Freeman, without having the map before you?"

George Freeman. "By the latitude and longitude, sir."

Mr. P. "Quite right. Well now, this will require a rather fuller explanation, for the sake of my little friends down here." Accordingly he began to cross-examine the boys from the bottom upwards, until he got correct answers.

"This map, you have heard, is a map of the world: it consists, as you see, of two circles. Are there two worlds?"

"Yes, sir," said one boy; "No, sir," said another.

"You tell me there are two worlds; which are they?"

First boy. "The old world and the new world."

"What is the old world?"

"The world which was known to the ancients."

"And what is the new world?"

"The world which has been lately discovered."

"Lately? how long ago?"

"More than three hundred years."

"By what name is it called?"

"America."

"Well; and *you* said there are *not* two worlds: how do you make that out?"

Second boy. "I mean, sir, that the old world and the new world together make but one world."

"What shape is it?"

"Round."

"Nearly so. How, then, can the two halves be represented on paper as you see them?"

"They are flattened, sir."

"Flattened?"

"Yes, sir, as the full moon looks flat, though it is half a globe that we see."

"Very well."

"Please, sir," exclaimed the first boy, "I knew that; but I thought you asked what was the meaning of the two hemispheres—so I said one was the old world, and the other the new world."

"You have both answered very well. Now tell me what is a hemisphere?"

"Half a sphere or globe."

"Now look here, boys; you see this line which goes straight across both hemispheres. Can any boy in the second class tell me what that is called?"

"The equator."

"Why is it called the equator?"

"Because it divides the earth into two equal portions."

"Has it any other name?"

"The equinoctial line."

"Is there really a line marked on that part of the earth, or is it only imaginary?"

"Only imaginary."

"Well, we were inquiring just now how you might tell the situation of a place without having the map before you to point it out on; will the equator help us in this difficulty?"

"Yes, sir; it shews the latitude of a place."

"What is the latitude?"

"The distance from the equator."

"How many degrees of latitude are there?"

"One hundred and eighty—that is, ninety on the north side of the equator, called degrees of north latitude, and ninety on the south side, called degrees of south latitude."

"Suppose, then, I say that a place is situated in the fiftieth degree of north latitude, what do I mean?"

"That it is fifty degrees north of the equator."

"Will that explain exactly where it is situated on the world?"

"Yes, sir." "No, sir."

"The boy who said 'No' is right. Why will it not?"

"Because there are a great many places which are at fifty degrees of north latitude."

"What, then, is required to describe exactly the situation of a particular place?"

"You must tell the longitude as well as the latitude."

"Very well; and how do you know the longitude?"

"Those other lines, sir, that go downwards mark the longitude."

"How is the longitude measured?"

This puzzled some of the boys; at last George Freeman explained that an imaginary line was drawn from the north pole to the south pole, which passed through Greenwich (a place near London); and where it cut the equator it was marked 0; and from that point the degrees were measured right and left, or rather east and west; and if you could tell how many degrees a place was distant from this line, as well as how many degrees it was from the equator —that is, if you could tell the longitude as well as latitude,—then you knew exactly whereabouts a place was in the world without even looking at a map.

Mr. Primer then inquired what was the latitude and longitude of a variety of places, calling out several of the boys one after another, and placing the staff in their hands, in order that they might shew the position of each place on the map. He then asked a great number of questions, with a view to familiarise the minds of the boys with the elementary parts of geography; and as he had no objection to follow the boys into any digression which appeared to interest them, and seemed likely in any way to be instructive, one whole lecture was taken up with this elementary portion.

The next geographical lecture was devoted to an account of the different zones,—the torrid zone

or tropics, the temperate zones, the arctic and antarctic circles; in the course of which the characters and productions of the different zones came under discussion, as well as the difficult subject of the ecliptic, which led them into the regions of astronomy, and the merciful arrangements made by Almighty God for the welfare of His creatures.

Another lecture, later in the course, was upon the geological strata of the earth, the various soils and mines, the theory of rivers, springs, and tides; subjects on which the active and inquiring mind of Mr. Primer was well informed. These matters were all connected with what might be called natural geography; that is, the account of the earth independently of the settlements, migrations, and divisions made by the inhabitants. After this came the division of the world into nations and provinces; the different characters of the various tribes, the cities which they had built, the manners and customs which were peculiar to each. These topics were carried out by the schoolmaster to great minuteness, especially as regarded our own country; and the boys could readily tell the character and situation of each principal place in England, the amount of its population in round numbers, the nature of its trade or manufacture by which its inhabitants were supported, the mode in which they disposed of their produce and conveyed it to distant parts, and whence they obtained the materials necessary for their business;—all this, and a variety of similar information,

was embraced by our diligent schoolmaster in his geographical lessons.

Another branch which Mr. Primer found to possess great interest with his scholars was, the connexion of geography with history—the investigation of the different historical circumstances for which various cities and countries were celebrated. And most of the boys in the upper classes could trace with accuracy on the map the extent of the Roman empire, the various routes whereby the ancients communicated with India, the migration of different tribes, the successive discoveries of Columbus, and the more recent discoveries made by travellers in the arctic regions. By these means Mr. Primer made his gallery-lessons, and especially those in geography, so interesting to the boys, that they almost counted them as a holyday. The younger boys, listening with open mouths to the answers given by the elder, imbibed a vast fund of information; while the elder were reminded of what they had already learned, and gradually making further advance.

Although I have given an instance of a gallery-lesson on geography, yet there were many other branches of instruction, as etymology, history, or, in short, almost any subject, which might be successfully taught in the same manner by such a master as Mr. Primer. It may perhaps be said, that the range of subjects embraced by Mr. Primer was larger than a schoolmaster in his situation was likely to have attained. Certainly Mr. Primer was a su-

perior man to what schoolmasters generally *are*, but not to what they *might be*, if well trained,—as it is hoped they will be when our diocesan schools come into full operation. But the art of lecturing is not so difficult or laborious as may be imagined. When the method of giving instruction is attained in early years, then the master is able to communicate to his scholars, by this method, the information which from time to time he acquires. Nor is it irksome, but rather a subject of interest, for an intelligent master to get up, as occasion serves, the elementary principles of various arts and sciences sufficiently to interest young minds, and awaken a spirit of inquiry. Besides communicating information on various subjects, writing and drawing, in their elementary processes, may be successfully taught on the same plan; that is, by placing a black board before a good number of children, and setting them to copy from it on their slates. Perhaps this is the best mode of teaching the first rudiments of writing in a national-school. The master or monitor writes a letter on a board; then he desires the class to copy it, and goes round to see whether they have done it correctly; then he proceeds to another letter, and so on to a word. Drawing also, in its first steps, may be taught in the same way. Mr. Primer did not contemn the plan even in his own school. One of the ushers, who had a taste for this art, would draw with chalk some simple figure,—as a house, a haystack, a milestone,—then leave the class to copy it, while he at-

tended to other matters. After a reasonable time, he would inspect the performances of his young pupils, shew where correction was wanted, and exhibit the best on the easel, or sometimes take it up to Mr. Primer. This plan brought out what talent there was for drawing in the boys, and perhaps gave a taste for it to many who had not turned their minds that way before. It is no despicable attainment to be able to draw with tolerable accuracy, if it be ever so rudely, so as to give an idea of what is meant to be represented, and this independently of the interesting occupation which it affords to those who are able to follow up the art to any degree of perfection.

Besides these in-door lessons, Mr. Primer would encourage the boys in taking sketches from nature out of doors, so that they might learn to represent proportion and distances. He had also a plan of trying their power of observation, which is worth mentioning. "Well, boys," he would say to the drawing-class, "who can make me, from memory, the best drawing of Little Clavering church, which we passed yesterday in our walk?" Some only remembered that there was a tower and a spire with a weathercock on the top of it, and had no notion of the proportion or character which the church exhibited. Some remembered the general character, but had taken no notice of the details; some could tell the number and shape of the windows, and where the door was situate, and so forth, but pro-

duced a drawing which was in general effect like any thing rather than the church of Little Clavering. However, from being exercised in this sort of way, they soon learned to take more notice of objects, and their faculty for observation was sharpened.

CHAPTER XVIII.

THE LEGEND OF SIR FIDUCIO.

Ah me, how many perils doe enfold
The righteous man, to make him daily fall!
Were not that heavenly grace doth him uphold,
And steadfast truth acquit him out of all.

SPENCER.

OUR old friend the organist had a turn for romance, and delighted in reading the History of the Seven Champions, and of King Arthur and the Knights of the Round Table. The Sangreal, the Questing Beast, and the Dolorous Stroke, were to him subjects of much marvel; but most of all he loved to pore over the pages of the "Faery Queen," and had learned a considerable portion of its contents by heart. Nay, he even aspired to imitate, though in humble prose, the fictions which he so much admired; and would sometimes, in the long winter-evenings, entertain Mr. Primer's scholars with the recital of his compositions, of which the following is a specimen:—

Sir Fiducio, the Knight of the Ruby Cross.

1. HOW THE CHILD FIDUCIO WAS NURTURED, AND OF THE LORE WHICH HE LEARNED; AND HOW HE WAS DUBBED A KNIGHT.

There lived, in days of yore, a certain lord, who dwelt with his lady in a fair castle. This lord and his

ancestors had been faithful subjects of the great King who ruled the land, and had served him well and truly, and received from him many honours and privileges.

And the lord and lady had an only son, named Fiducio. Him they devoted from his birth to the service of the great King, and resolved to train him up to yield him honourable service, as his fathers had before him: to the which end, as soon as the young Fiducio knew the meaning of words, nay, while yet he knew not many, the lady his mother spake to him often of the great wisdom and goodness of the great King, and how that he and his family were entirely beholden to the King for all that they possessed; for that when in ages past a subtle enemy had despoiled them of their birthright, he had subdued him, and restored to them their inheritance, and had secured it to them, their heirs and successors, by a pledge and seal under his hand, so that henceforth nothing but their own wilful act and deed could take it from them. All these things did the lady-mother tell her son, and sought to impress on his young mind how that it behoved him to continue faithful and obedient to so good a sovereign.

Also, in order that the young Fiducio might be nurtured in wisdom, and trained to deeds of arms and honourable service, the lord his father placed him, when he grew in years, under the charge of the sage Divoto, who well knew how to train youth in virtue's ways. Long time was this young Fiducio subject to this wise preceptor, who diligently instructed him in ancient lore, and in the laws and statutes of the great King, and in the history of the realm, and of the mighty men who served the King their master in times past, and had laid down their lives in his service. Also

the sage trained the young Fiducio to control all vain desires and all violent passions, and caused him to be exercised in feats of arms and noble gests, such as became a valiant and loyal knight.

Now, though all that were wise and good in all the land loved their King, and rendered him willing service, yet were the people sore harassed by the attacks of a fierce and crafty enemy, and many of them were slain and made captive. Therefore the great King maintained an army in each province, and joined the inhabitants in strong bands against the common foe, to the end that, being knit together in firm union, they might the more ably resist the enemy by which they were destroyed.

So, when the young Fiducio had finished his training under the sage preceptor, and the good Divoto had given up his trust, the lord his father spake unto him, "My son, 'tis time thou wentest forth to give proof of thy training in the army of the great King. Thou knowest that when thou wert yet a babe, thou wert solemnly devoted to his service, and washed in the consecrated bath. Moreover, certain true knights did then and there vouch for thee, that thou shouldest be a faithful soldier and servant of the King thy master. Thou art now of years to take this burden on thyself. Art thou willing and prepared to do so?"

Then the young Fiducio declared that he desired nothing more: so a new suit of armour was prepared for him, the which he was commanded to watch during the live-long night with prayer and fasting; and on the morrow he was clad *cap-à-pie* in his new armour, and a plumed helmet was set on his head, and a stout lance was placed in his hand; and all that beheld him mar-

velled at the fairness and comeliness of his stature. Then his father led him into the presence of the King's officer, a man of grave and reverend presence, who thus spake unto him: "Thou hast well done, O young man, in that thou hast offered thyself willingly to serve the great King. It is a service of honour, though of toil. Thou must not look for present wealth, but rather must expect to undergo much labour and hardship, and be content to look forward to the recompense of reward which awaits all those who persevere unto the end. And now, in the face of the present company, I ask thee, art thou willing, on these terms, to enter forthwith into the service of the great King, and him well and truly serve?"

Then answered Fiducio, with firm voice, "I will." Then said the King's officer, "'Tis well. Now, therefore, I am about to send thee, by the command of thy Sovereign, to the army assembled on the western frontier; and, as a token of the King's favour, I give thee this trenchant sword, the handle of which, thou wilt observe, is in the form of a cross, having at the intersection thereof a blood-red ruby, exceeding precious. With this sword shalt thou discomfit thine enemies, and none shall stand against thee; but if thou losest it, thou shalt come into exceeding peril. From this time forth the name by which thou shalt be called shall be, *Sir Fiducio, the Knight of the Ruby Cross.*"

With that the King's officer struck the youth a stroke on his shoulder with the sword, and bade him rise a knight; and he placed the ruby sword in his hands, the which Sir Fiducio thankfully received; and having pressed it to his lips, vowed that, God willing, he would preserve it always, and use it manfully.

2. HOW SIR FIDUCIO SET FORWARD IN THE KING'S SERVICE, AND OF HIS ADVENTURE WITH THE HUNTERS.

Scarcely had the sun arisen on the following morn, when Sir Fiducio, clad in burnished armour, and mounted on his trusty steed, set forth according to the King's commandment. And as he rode along, he thought within himself of the high, yet perilous, service which was before him. He was no longer his own master, but was the pledged servant of the great King. He had entered upon a new life—he had new feelings, views, and hopes—he had received high privileges and honour, and was subject, as sworn liegeman of the great King, to a new and stringent code of laws. Moreover, by virtue of his vows and knighthood, he was the adopted brother of many valiant knights, some of whom were now warring in the King's service, others had finished their course, and were reaping their reward. If he fell bravely even in the first battle, he knew that he should receive the honours of a true and faithful knight. "What punishment and dishonour," thought he, "would be sufficient for one who, after enlisting in so holy a cause, and receiving all these high honours and privileges, should afterwards prove faithless and recreant?" Sir Fiducio's soul was greatly satisfied with these thoughts; and as he rode along, he grasped his ruby sword, the gift of the great King, and felt himself marvellously filled with hope and joy.

The dew was scarcely dry upon the ground, when Sir Fiducio spied before him a gallant train of hunters. There were gay cavaliers mounted on fleet steeds, and damsels on prancing jennets, accompanied by many attendants, some with hawks on their fists, others with

hounds in leashes; and as Sir Fiducio approached, one, who appeared the leader, being clad in a rich vest of embroidered green, and wearing in his cap an emerald brooch and egret's plume, reined in his courser, and thus courteously addressed the youthful knight:

"Good morrow, sir knight, well met; 'tis a glorious morn. We are bound, as thou seest, on a hunting-expedition; and glad shall we be, if thou wilt join our company and partake our sport."

Now the young knight well loved, as such commonly do, the sports of the field, and could well rein his courser, or fly his hawk, or boldly encounter and slay the boar of the forest. Ofttimes in days of peace had he mingled in such pastime. Nevertheless he bethought him of the service on which he was bound, and how that the great King had straightly commanded that he should join the army without delay. Therefore he answered, with courtesy:

"I thank thee, gallant sir, for thy proffered invitation; but I am under an oath to serve the great King, and am even now bound to join the army on the frontier."

"Oh," said the gay cavalier, "thou art over-young to enter into the King's service; youth is the age for sports and pastimes: time enough, when thy beard is grown, to toil and labour in the wars."

"Nay," said Sir Fiducio; "my word is pledged, and depart from it I may not."

"As thou wilt, young sir," said the cavalier; "however, at least thou mayst hunt with us to-day, and speed on thy journey to-morrow."

Thereupon Sir Fiducio's spirit was chafed because the cavalier counselled him to break his vow, and he answered straightly:

"I will not break my vow for all thy sports: and methinks," he added, "that in these perilous times thou and the knights thy companions would better be warring against the King's enemies than indulging in vain recreations."

Then the cavaliers jeered at Sir Fiducio, and bade him go shave his crown, and put on weeds; and the ladies tittered and said, "Farewell, solemn sir; we leave the King's affairs to wise men like thee; give us the hound and horn, the feast and the merry dance:" and so they passed along.

Sir Fiducio felt his choler arise; but he remembered his vow, and well knew that it was not fit for one enlisted in the King's service to embroil himself in private quarrels. Therefore, bowing his head, he passed onwards without answering; and the gay cavalcade of hunters sped on their way, with shouts of laughter and mirth, which waxed even more loud and discordant, until they seemed as the voices of fiends rather than human beings, and strange unearthly cries re-echoed from the rocks and woods long after the train of hunters had departed out of sight.

As Sir Fiducio rode along, he mused on the vanity of those who wasted the precious years of youth in sports and pastimes. He thought on the counsels of the sage Divoto. "There is a time for all things," said he to himself. "I love the chase and the dance myself, but I love my duty more. The service in which I am engaged is one of high honour and grave import. Let sports and pastimes be reserved for the days of peace or intervals of duty. Let them not be preferred to the calls of honourable service. This company appear to have no thought beyond the mere amusement of the

day, and to contemn those who go not with them. Surely they themselves are rather to be pitied. Anger were ill spent on men who are wasting their lives in folly."

Then was Sir Fiducio well satisfied, not only that he had declined their company, but also that he had kept himself from angry words. And as he rode on, he felt within himself more joy of heart than even the excitement of the chase could have afforded: the one was high, well-grounded, and abiding; the other was but as the crackling of the fire amongst thorns—vain, fleeting, and evanescent.

3. HOW SIR FIDUCIO SEES A COMPANY OF REVELLERS, AND AFTERWARDS ARRIVES AT THE DWELLING OF A POOR PEASANT.

The sun was now high in the heavens, but Sir Fiducio steadily pursued his course, until the lagging of his good steed warned him that it was needful to give him rest and pasture. He himself also, having tasted no food since day-break, began to feel the calls of hunger. Presently, as he paced along slowly under the forest-trees, he heard shouts of mirth and glee, and came suddenly upon a company of men, seated round a table, which was placed under a spreading oak, and laden with abundant viands. From these he doubted not that he should obtain good cheer to satisfy his present wants. But, on approaching nearer, he perceived that they were drunken revellers and boon companions. Some had fallen from their seats, and lay senseless on the greensward; others were raising goblets of wine to their lips, and shouting madly, and

singing vile lascivious songs; others were fighting in drunken fury.

"These," said Fiducio, "are no companions for one who is in the service of the great King: better go without a meal than partake with men like these."

Thereupon the knight passed on without heeding the invitation of the revellers, who called on him to join them. And it came to pass, that when he had departed a short distance, he looked back, and lo! the drunken company had vanished from the spot, and nothing was to be seen but a herd of swine quarrelling amongst each other for the acorns under the oak-trees.

At that sight, Sir Fiducio bethought him that he was in an enchanted forest, of which he had heard tell, wherein many travellers had been beguiled and slain. Therefore he spurred his horse, and sped swiftly from the place, until he came nigh to a lowly hut. Here he drew up his horse and alighted, hoping to obtain refreshment, or determined at least to rest until his horse had cropped his fill of grass, and quenched his thirst in the purling stream.

On approaching the door of the cottage, Sir Fiducio heard the sound of voices within, and, looking through the open door, he saw a poor peasant with his children assembled round a small table, on which was placed their simple repast; and the poor peasant stood with clasped hands, and eyes raised up to heaven, beseeching God's blessing upon their humble meal; and the little ones bowed their heads in reverence. Nor did any one touch their poor viands till the grace was ended.

When the man perceived the knight, he rose from his seat, and courteously begged him to enter and partake with them of their repast; the which, the

knight, being assured there was a sufficiency, did with gladness and courtesy; and much delighted himself with the companionship of the poor family, whose humble cheer appeared to him far more wholesome and delicious than the rich viands of the swinish revellers. And when Sir Fiducio had partaken moderately of that simple fare, he would have paid a recompense to his poor host, but he would by no means receive it. Therefore, when the knight saw that it grieved him, he no longer urged it; but he took the peasant's children on his knees, and shewed them his sword, and the ruby cross with which the handle was garnished, and explained to them its exceeding value; whereat the urchins gan marvel, and were filled with reverence.

4. THE ADVENTURE OF THE LADY OF THE PLAISANCE, WHOM SIR FIDUCIO FINDS IN DISTRESS.

So, when the heat of the day had somewhat abated, Sir Fiducio thanked his kind host, and set forward again on his journey. He travelled onward through the same forest, sometimes advancing slowly, by reason of the quagmires and thickets; sparing his horse at each acclivity, and pushing onwards when he came to fair and level ground, in order that he might accomplish his journey before nightfall. But ere he reached the end of the forest, he heard suddenly cries of distress, as from a female in sorrow; and presently he came up with two satyrs, who were dragging a beautiful lady through the thicket, despite her piteous cries and entreaties. Sir Fiducio, without delay, drew his trusty sword, and spurred his horse against the satyrs, aiming at them deadly blows. But they waited not to receive

them, but loosing their fair prey, ran howling to the thicket. Then Sir Fiducio dismounted from his steed, and found the lady lying on the ground in a swoon, with her beautiful hair dishevelled.

"Ah, vile wretches," said Sir Fiducio, "ye have killed the fairest creature that ever I beheld, and I have suffered ye to escape." Thus did Sir Fiducio greatly grieve and bemoan, as he looked on the beauteous lady; and he bethought him to fetch water from the rivulet, and to bathe her pale brow; until at length she heaved a deep sigh, and, awakening from her trance, grasped his hand, and called him her preserver and deliverer. Presently she desired him to raise her in his arms from the ground; and then she told him that she was the Lady Felicia, and that her husband was lord of the neighbouring castle; and she besought Sir Fiducio to aid her in returning thither, and to accompany her, lest she should again fall into the hands of her enemies.

Sir Fiducio therefore bade her lean on him for support; and so, partly leading and partly carrying her, he arrived shortly at an open space where was a fair castle. Then the Lady Felicia besought the knight he would enter with her into the castle, that she might entertain him as became her to receive her deliverer. But the young knight declared that he was bound on the King's service to join the army on the frontier, and must not tarry on the road.

Then said the lady, "My lord and husband is even now with the army; and I would fain send him some tokens of my safety, and make him known to thee my preserver. I beseech thee, good sir knight, deny me not this small request, but enter the castle for a short space, if it be only that I may prepare a message for

my lord." Then he deemed that in courtesy he could no longer refuse to enter. And the lady led him into a sumptuous apartment, and bade her servants set before him rich meats and wines; and the knight, being weary with his journey, refused not her kindness; and having tasted the repast, found it so delicious to the taste, that he stinted not his appetite. And after that he had tasted those luscious wines and meats, for a while he forgat his journey, being well content with his present entertainment; and the Lady Felicia, arrayed in a beautiful robe, and her dishevelled hair bound up in fair ringlets, and her eyes radiant with beauty, beguiled the young knight with gay discourse, so that he counted not the minutes nor the hours.

By this time the sun had sunk beneath the western hills, and the grey twilight gathered on the forest, and wrapped the castle in soft shade. Then the lady took her lute, and, in a tender and rich voice, sang to the knight:

Ah, wherefore to the wars depart,
And wherefore wound this grateful heart?
Stay, oh stay!

The night is dark, the way is drear;
Joy and peace, dear youth, are here.
Stay, oh stay!

Stay where peace and pleasure call thee,
Lest some dire mishap befall thee.
Stay, oh stay!

So when she thus tenderly sung, her sweet voice entered into the soul of the young knight; and the lady pressed her suit, and said:—

"Dearest youth, thou must not, shalt not go; I

cannot suffer thee to depart this night. How shall I forgive myself, if my preserver come to some evil in this wild forest?"

So the youth was almost persuaded to remain, saying to himself, "I can rest here this night, and speed onward on my way to-morrow." And when the lady saw that he wavered, she waxed more bold, and said, "Think no more, sir knight, of the war; for I swear unto thee, that if thou wilt stay with me, my lord's castle, and all that is in it, shall be thine."

When the youth heard these words, he perceived that he had been beguiled; and he rose straightway from his seat, and sternly said:

"What! wouldst thou betray thy lord's castle? Base, disloyal woman! I would I had never saved thee from the satyrs. If this be thy nature, they be thy fittest companions. I stay no longer with thee."

When the lady of the castle heard this, her visage was changed to bitter wrath, and all her beauty passed away, and her face was flushed with crimson; and she cried aloud, and stamped furiously on the floor, and many attendants, and knights, and men-at-arms rushed into the apartment. Then cried she, "Seize on yon traitor, who is a spy, and no true knight, and seeketh to destroy my lord's castle."

But Sir Fiducio drew his sword, and, raising it above his head, forced his way through the crowd of menials, dashing them from him with his mailed gauntlet to the right and left. Then the lady bade them lower the portcullis, and raise the drawbridge, and man the wall with archers; but Sir Fiducio sprang through the gateway, and the portcullis, as it fell, grazed but his helmet-plume; and he sped safely across the drawbridge, as

they in vain essayed to raise it; and though the archers shot sore at him with bolts and arrows, he received no wound, but escaped safely from the bounds of that treacherous castle, and the lures of its wicked mistress.

5. HOW SIR FIDUCIO VISITS AN ANCIENT FRIEND, AND RECEIVES FROM HIM GOOD COUNSEL.

Then, by the light of the moon, Sir Fiducio discovered his trusty steed fastened to a tree; and straightway springing on his back, he drave his spurs into his sides, and sped swiftly through the forest; if by any means he might depart to the greatest distance from the wiles of that dangerous castle. And as he thought on the deceit whereby he had been beguiled, the more did his indignation boil within him, and the more he spurred his steed.

At length, after travelling many leagues, he spied a light, as of a single taper; and, drawing near, he found a lowly hermitage carved in the solid rock, and within a hermit at his prayers.

Presently the aged man rose from his knees, and, lo! the young knight beheld before him his ancient preceptor, the sage Divoto. And right glad was he to find one so dear to him. Then he bethought him to confess his sins to the holy man. And with that he narrated the incidents of the day past, and how he had been tempted to anger, and nearly led into sin. And when the sage heard his tale, he said to Sir Fiducio, "My son, thou hast hardly escaped from great dangers. Know that the forest which thou hast traversed is called the forest of *La Jeunesse*, and is full of many perils and enchantments; whereby they who have

not been trained in virtuous ways, or, though so trained, forget the lessons of their youth, are too surely beguiled. The company of hunters, whom thou didst first meet, are a band of enchanters, who have enticed many travellers from their path, under pretence of sport and pastime; and these afterwards have been found, sometimes hurled down precipices, or torn in pieces by wild beasts; or, if they have escaped with their lives, have been made slaves by the enchanters, and obliged to change their knightly name and become grooms, or forest-prickers, or feeders of hawks and hounds. 'Tis well thou didst resist their allurement.

"The revellers, whom thou didst see feasting, are wretched beings, doomed to pass half of their time in human forms, and half in the shape of swine: and all that join their company fall under the same enchantment.

"But the greatest danger thou hast escaped is from the castle, or plaisance, of the wily sorceress Desire; who, under the false name of the Lady Felicia, hath beguiled many youthful knights, and enticed them to her castle; and so, by means of drugged wine, and luscious meats, and soft music, hath induced them to remain. Those knights and attendants whom thou didst behold were once vigorous and healthful like thyself; but, from long dwelling in that palace, have become feeble and emasculated, as thou didst see them, unable to resist thy single arm. Thou hast need to thank Heaven for thy escape. Few who have once partaken of one repast in that castle have escaped as thou hast."

"I feel, holy father," said Sir Fiducio, "that I am much blameworthy in having yielded never so little to the enticement of that enchantress; and I would fain

subject myself to such penance as thou in thy wisdom shalt counsel; whereby the fury of my blood may be calmed, and my body trained to subjection."

"Thou hast well said," answered the hermit. "It is, as thou hast seen, through pretences and false deceits, that the enchantress doth so by degrees twine her meshes, that even loyal knights shall scarcely escape her wiles, if they be not forewarned and prepared against them. And to this end, the best defence is to keep thy body in soberness and temperance, so that the heat of the blood be cooled; and also that by self-denial and self-mortification even in lawful things, thou mayest the more easily be able to resist that which is unlawful. Also it is fitting that those who have yielded, be it never so little, to folly, do abase themselves before God, and afflict their own souls by penance and self-revenge; so that they may give earnest of their true repentance, and their spirits be nerved for the future. Therefore I counsel thee, that thou dost pray in this oratory from this time till an hour past midnight; and that thou dost humbly beseech pardon and grace to enable thee to keep thy vows, and persevere in obedience to the laws of the great King."

Then Sir Fiducio knelt humbly on the stone floor, and grasped the cross-handle of his ruby-hilted sword, and prayed long and devoutly. And as he prayed, the fever cooled in his veins, and holy thoughts entered into his mind, and noble resolutions filled his heart. At the time appointed, he rose from his knees; and, throwing himself on the bare floor in the outer cell, soon fell into a balmy and refreshing sleep.

CHAPTER XIX.

THE LEGEND OF SIR FIDUCIO CONTINUED.

When Wisdom entereth into thine heart, and knowledge is pleasant to thy soul, discretion shall preserve thee, understanding shall keep thee. . . . . Happy is the man that findeth Wisdom. . . . . Forsake her not, and she shall preserve thee: love her, and she shall keep thee: exalt her, and she shall promote thee; she shall bring thee to honour.—*Proverbs of Solomon.*

THE boys were all very anxious to hear the continuation of the organist's tale. Harry Scamper delighted above all things to listen to stories about knights and castles. He should have liked to stay a day or two at least with the gay huntsmen; but he had no doubt Sir Fiducio acted most wisely in going forward on his journey. George Freeman gravely declared it was a very ingenious allegory; but little Jack Wilkins could not understand what it all meant. However, he liked to hear it. So when they were all assembled in mute expectation, the organist began as follows:—

6. HOW SIR FIDUCIO SAW A VISION, WHICH YET WAS NOT A VISION.

We left the young knight enjoying sweet slumber, after the perils and labours of the day past, in the cell of the holy anchorite. He slept long and soundly, and his sleep was refreshing; such as they alone enjoy who

have earned repose by labour. And it fell out, that as he yet lay on his hard couch, it seemed to him that, about the earliest blush of morn, when the eastern sky was first tinted by the unrisen sun, a notable vision was presented to his eyes. A lovely virgin, clothed in a white robe, appeared to enter the cell. Her mien was noble and graceful, and a heavenly brightness, mingled with pure modesty, illumined her downcast eyes. With slow and measured step she advanced to the altar, and then bowing on bended knee, she prayed in humble reverence; and, after a time spent in devotion, she again bowed reverently and retired; leaving the youth lost in an ecstacy of wonder and admiration at the extreme beauty and winning modesty of the form which he had beheld.

Scarcely knowing whether he were awake or asleep, Sir Fiducio sprang from his stony bed, and looked around him to see whether the blessed vision were really departed. But in the place where the lady had been, he saw the hermit on his knees, offering up his matin prayers. Then the young knight knelt beside him, and mingled his prayers with those of the holy man, and besought yet more fervently than heretofore to be delivered from evil tempations and carnal guile. And when they had finished praying together, the hermit rose; and while the youth still knelt, he bestowed on him his blessing; whereat the knight was greatly comforted and strengthened.

After these pious exercises, they departed into the outer cell; and the hermit set before the youth such temperate food as was needful to support him in his journey. Then Sir Fiducio bethought him to relate to the old man the fair vision which he had seen of the

lady worshipping in the chapel. Whereupon the hermit smiled, and said, "Sir knight, the vision which thou hast seen is no vision, but a reality. Know that the fair virgin is the Lady Sophia,[1] who is wont at day-break each morn to offer up her prayers at that altar, whither she came as usual; little wotting, it may be, that any observed her."

"Ah," said the knight, "is she indeed a being of mortal race? Then is she the loveliest lady that man ever beheld, and truly the meekest and most modest."

Thereupon the young man mused in deep silence: then, after some space he said, with faultering tongue,

"I would fain, holy father, crave of thee a boon."

"What is the boon that thou wouldst crave, sir knight?"

"I may not now tarry, being constrained to journey onward in the service of the great King; but I would ask permission to devote myself henceforth to that lovely lady, and do battle as her champion: for I swear that there is none other under heaven fairer or worthier than she."

"Thou hast truly said," replied the hermit; "and if it please thee to hear it, I may tell thee that thou art not unknown to her. She hath seen thee when thou knewest not, even when thou wert young in thy father's castle, and will be well pleased to hear that thou hast devoted thyself to be her champion in the army of the great King. Nay, I promise thee, that if thou bearest thyself as a good soldier and servant of the great King, she may be nearer to thee than thou wottest. This day thou hast seen and admired her; shew thyself a true

[1] *Sophia* is the Greek word for wisdom.

knight, and thou mayest one day know her better. More I cannot say. 'Tis time for thee to resume thy journey."

Then was Sir Fiducio filled with joy, when he knew that the fair virgin would not scorn his suit. So, after taking reverent leave of his aged host, he mounted his good steed, and set forward again on his journey; and had any one beheld that knight, who had also seen him on the day before, he would have discerned a marvellous change in his whole countenance and demeanour. For whereas, when he first set forward, his eye was bright and blithesome, and eager hope appeared in every look and motion, and ever, as he went along, he looked right forward and spurred his steed, as the varied scene opened to his view; his countenance was now more grave and thoughtful, and his eye, though bright and kindling, seemed to muse on inward thoughts; and anon he cast his looks backward toward the lowly hermitage, and anon he threw his watchful glance around him, to guard himself against deceitful treachery. Yet ever with earnest intent he pressed forward on his journey with more fixed determination when thoughts of that bright vision arose before his mind.

7. HOW SIR FIDUCIO COMES INTO A CAVE, AND OF THE SAD SIGHTS WHICH HE SEES THEREIN.

And as he journeyed on, the face of the day began to change, and large masses of thick clouds gathered from the four quarters of heaven, and the thunder was heard to roll and heavy drops to fall. Then Sir Fiducio bethought of seeking shelter; and he spied nigh him a spacious cave, scooped out, as it were, by the hand of Nature in the living rock. Thither he entered; and

having tied his horse at the mouth, he himself sat down on a stone, ever expecting that the clouds would clear away, and the sun shine forth. And as he there sat, he heard, from the recesses of the cave, strange sounds, like stifled sobs and groans of men in sorrow. Therefore, drawing his sword, he walked onward further in that darksome cavern, until the light of the day no longer guided his steps; still he went onward, stumbling over stones and broken rocks, until at length he fell suddenly down into a deep pit, and was sorely bruised and stunned, and his good sword fell from his hand. Then he heard a fiendish laugh, as from many voices, ring through the caverned recesses; yet nought could he see for the gloom and darkness. And he heard a voice of one speaking to his fellow, "Here is another wight fallen into the pit;" and with that they laughed again in hideous glee.

Then said Sir Fiducio, "How sayest thou? What pit is this? and who are ye?"

"Thou hast fallen, sir knight," answered the voice, "into the pit of the foul fiend Miscredente, who will come ere long and bind thee prisoner, as we are bound."

When Sir Fiducio heard this, he grieved exceedingly, and blamed himself for entering at all into the dark cave. Then said the other, "There is no hope for thee. Nought remains but to submit and curse thy fate."

Sir Fiducio, however, would not thus give himself up for lost, but fell on his knees and prayed earnestly to Heaven for succour and deliverance.

Then, even as he prayed, he spied a light sparkling before him, and perceived that it was the ruby which was set in the handle of his good sword. Therefore,

he eagerly caught it to him; and when he felt it again in his grasp, he became exceedingly joyful, and no longer doubted of his safety. And it seemed to him as though the darkness gradually became less thick, so that he could discern the objects around him; and there, in that dismal cave, he saw many men bound with iron chains to the stony walls; some with sullen looks, others like madmen grinning: and the iron ate into their flesh; and on the ground strewn around were the bones of those who had perished miserably; and the cave stretched onward—far onward—neither did there appear any end thereof. Presently Sir Fiducio was aware of a foul mis-shapen fiend creeping stealthily towards him, and bearing chains wherewith to bind him. But when the knight raised his sword, and the fiend saw the bright ruby flashing, he shrank back into the darkness, and was no where to be seen. Then Sir Fiducio saw in one corner some rude steps which led into the upper air. But before ascending, he assayed to loose the chains of those wretched men who were bound in the cave of Miscredente. But they scoffed and jeered at him, and bade him not come to torment them before their time, but leave them in that dark cave, which was better than the gnawings of hell. Seeing, therefore, that their chains were too fast to be riven by human power, and that the captives themselves would have none of his aid, he hastened to flee from that hideous place; and quickly mounting the narrow stair, though sore bruised, he escaped to the mouth of the cave. And when he felt the warm breeze of heaven, and again saw the light of the glorious sun, no longer shrouded in clouds, his heart was filled with joy and thankfulness.

8. HOW SIR FIDUCIO ENCOUNTERS A STRANGE KNIGHT AT THE OUTPOSTS OF THE CAMP.

After that, Sir Fiducio loosed his horse, and remounting, he travelled many leagues without adventure, until about noon he came to where a fair pavilion was pitched in the forest-glade, and near thereto a shield was hanging on a tree, the device whereof he understood not. Then Sir Fiducio struck the shield lightly with his lance; and there came from the pavilion an armed knight, fair to look on, who did him courtesy, and desired to know his errand.

"I am even now bound," said Sir Fiducio, "to the army of the great King, and would fain know whether I be not approaching nigh thereto."

Then answered the other, "It is even close at hand; I also am fighting under the banner of the great King, and occupy, as it were, the outpost."

When Sir Fiducio heard this he was well pleased, and his spirit yearned towards his brother in arms, who was fighting under the same banner.

Then said he, "Right glad am I to meet with a comrade in arms. 'Tis meet we should know each other. I am Sir Fiducio, the Knight of the Ruby Cross. And now, sir knight, I crave, if it be not presumptuous, to know what is thy name?"

"My name," said the knight, "is Sir Mavesyn; and glad am I to enter into friendship with so stout a knight as thou art. And now, I pray thee, tarry with me, that we may together fight against the enemies of the great King."

"Nay," said Sir Fiducio; "I haste to put myself under the command of the general of the province, even

as the great King commanded, and to receive from him my orders."

Then Sir Mavesyn bit his lip, and looked askance. "I see," said he, "that thou art not well informed in these matters; nor is it likely that thou shouldst be, seeing that thou art but newly arrived. Know, therefore, that the service under the King's generals is overstrict and severe—yea, rather a heavy bondage to a knight like thee; and they who so serve win but half the glory which those do who fight as free adventurers under their own banner. If thou art willing to take my counsel, thou wilt join my band; and be assured that thou mayest do the King better service than if thou wert hampered by the orders of any general."

Thereupon the young knight much marvelled, and misliked the speech and manner of his new friend. Also he perceived that, though his features were fair, yet that his glance was sideways and unseemly, bespeaking little confidence. Therefore Sir Fiducio resolved to guard himself against treachery, and grasped his ruby sword more firmly.

"I pray thee, Sir Mavesyn," said he, "since that is thy name, hast thou not promised, when thou wert washed in the sacred bath, that thou wouldst fight under the King's banner? and did not thy sponsors also promise for thee? and hast not thou thyself confirmed their promise?"

"What rede I," said Sir Mavesyn, "of baths and sponsors, and vows and promises? I have never bound myself by any; and if I had, would cast them from me."

Then said Sir Fiducio, "I fear me that thou art no true knight, but a pretender and recreant; it may be, for aught I know, an enemy to the great King."

Upon this Sir Mavesyn waxed exceedingly wrath, and said, "If thou sayst that I am no true knight, thou liest to thy teeth; and I will prove it on thy body."

But Sir Fiducio was the more persuaded that he was no true knight, and so prepared to do battle. Sir Mavesyn also loosed his horse from the tree, and took his lance and shield. And the two knights withdrew apart, as it were a stone's throw, and then, turning round, spurred their horses forward against each other at full speed. And Sir Mavesyn, with his spear, struck the Knight of the Ruby Cross a fair stroke on the shield: howbeit his spear was shivered into a thousand fragments. But the spear of Sir Fiducio struck the other on the helm, and bare down knight and horse to the ground.

When Sir Fiducio saw that his enemy was discomfited, he thanked God in his heart, and dismounted, that he might render aid to his fallen foe. And Sir Mavesyn feigned as though he were dead; but when Sir Fiducio drew near, he plucked a dagger from his belt, and aimed at him a grievous blow in the neck, so that the knight staggered and well nigh fell.

Thereupon he drew his ruby sword, and Sir Mavesyn also drew his weapon; and the two knights dealt many blows either at other; but the false knight was soon discomfited, and craved for mercy. So Sir Fiducio bade him render up his sword and dagger; and then he caused him to mount upon his horse, that he might lead him prisoner to the King's army. Thereupon Sir Mavesyn cursed bitterly, and spurred his horse, and struggled vehemently to escape; but Sir Fiducio curbed the violence of the steed, and binding the false knight's hands behind him with his scarf, so caused him to follow him as prisoner.

9. HOW SIR FIDUCIO ARRIVES AT THE CAMP OF THE GREAT KING, AND OF THE CONCLUSION OF HIS ADVENTURE WITH SIR MAVESYN.

Then, after a short time, when the knight, thus accompanied, had reached the crown of an eminence, he spied before him the tents of the King's army, like a garden planted by the river-side, or like the lign-aloes or the goodly cedar-trees; and he heard the sound of music ascending continually, and a smoke went up as from a perpetual incense; and the sentinels paced to and fro around the outskirts of the camp. And when Sir Fiducio told them his errand, they led him straightway through the midst of the camp to the presence of the King's general; whom when Sir Mavesyn beheld, he cried aloud, or ever Sir Fiducio could speak a word, saying, "Help, help! justice, most puissant general, against this coward knight, who, with twenty others, set on me as I was reclining unarmed in my tent, and hath evil entreated and led me hither."

Then Sir Fiducio told how the captive knight had declared himself not to be under the command of the King's general, and had spoken scornfully of him; and how that he (Sir Fiducio) had fought with him in a fair field, knight to knight, and had made him cry mercy.

Then said the general to Sir Mavesyn, "I fear me greatly that thou art a false knight. Howbeit, to prove thee, if thou wilt give sureties for thy conduct, and take the oaths of allegiance to the great King, thou shalt be enrolled amongst his servants, and such advancement given thee as, after due probation, thou art found to deserve."

When Sir Mavesyn heard this, he waxed full of ire and scorn, and defied the general to his face, saying that he would not serve him, nor be under the orders of any man, but would fight under his own banner.

"I perceive now," said the general, "that thou art, as I suspected, one of those knights, falsely so calling themselves, who hover about the outskirts of our camp, pretending to fight for the great King, but, in truth, rather consorting with his enemies when occasion serves."

Then he bade his servants place Sir Mavesyn on an ass, with his hands tied behind him, and his face toward the ass's croup, and his shield to be reversed, and a legend be written on his back, "*This is a false knight: let all men avoid him.*" So when they had led him through, they forthwith brought him beyond the camp, and sent him forth, warning him that thenceforth he came not thither with his false guile.

And the general greatly commended Sir Fiducio for that he had not yielded to the counsel of the false knight, who had heretofore deceived many soldiers of the great King, who had forgotten their instructions.

After that Sir Fiducio besought the general that he might have permission to pass through the camp, and see its order and arrangement. And the general sent with him a trusty pursuivant, who led him through the camp, and explained to him the meaning of all he saw.

"This," said he, "which thou hast first seen is the pavilion of the general whom the great King hath ordained as chief over the province. Here he abideth in the centre of the camp, with his principal officers and councillors, and directeth the movements of the whole; and, lo, in every part of the camp thou seest ensigns flying here and there. These designate the posts of the

knights-elders, who have been ordained by the chief to take oversight of the separate divisions; and to aid them in their duties, certain knights-lieutenants have been appointed. But all are under the strict discipline of the chief, who himself rules according to the written orders of the great King."

Sir Fiducio greatly marvelled at the order and discipline which was established; and he was right well content to serve under the command of so good a general. On the morrow he received his orders to what company it behoved him to belong: so he served in his appointed station, and approved himself a good knight and true. And the knight-elder in whose company he served took counsel with him, and they became sworn friends and brothers.

10. HOW SIR BRAGANTINO RAILS AT SIR FIDUCIO, AND HOW HE FARES.

And it fell out that on a certain day there was a great feast kept throughout the whole army; and as many were feasting at the pavilion of the general, a certain knight, named Sir Bragantino, being somewhat inflamed with wine, took opportunity to taunt Sir Fiducio for that he contented himself with obeying the orders of his chief, and imperilled not himself in hardy adventures. Howbeit Sir Fiducio answered mildly, and would not contend in speech. But the bold knight seeing this, called Sir Fiducio coward, and scorned him.

Then all men thought that Sir Fiducio would have challenged Sir Bragantino to mortal combat; and when he did not, many looked coldly on him, as though he were craven-hearted. All this he bore patiently.

Then on a day it happened that the King's troops were investing a certain fortress, and the battle was hot, the besieged hurling large stones from catapults, and shooting arrows from the walls, and the King's troops, on their part, answering them. But the general had privily caused a mine to be made; so that the wall rocked, and fell with a great noise. Then said he aloud, "Now is the time for the assault. I would there were a knight here would pluck down yon ensign which waves on the enemy's walls."

Thereupon Sir Fiducio cried out to Sir Bragantino, "Now, sir knight, shall it be seen whether of us two be the braver and stouter knight. I challenge thee to a contest of arms, which shall pluck down yon ensign." So the trumpets sounded, and the knights, with their company, rushed onward to the breach, and the enemy poured their arrows like hail against the assailants; but they ever advanced onward: and when they came nigh to the breach, they dismounted from their horses, and marched on foot. Then the enemy formed themselves in thick array within the breach, and the knights were not able to break through their rank; and many fell, being wounded from the towers adjoining, and the King's troops began to fall back. Then Sir Fiducio waved his sword on high, and cried aloud, "Let it not be said that the King's troops were driven back. On, comrades, on, in the name of the great King, whose sworn soldiers we are!" So they were encouraged by the words of Sir Fiducio, and charged onward, and brake down all before them; and Sir Fiducio smote down the standard-bearer, and seized the enemy's standard; and so the city was taken.

Then all men greatly praised Sir Fiducio; and some

said, "Where is Sir Bragantino?" But none wist whither he was gone; certain it was that he had not entered the breach with the rest, though he was found that night whole in limb in his own tent. Therefore, from that day, Sir Bragantino no more ventured to boast himself against braver men.

And when the general saw that there was in Sir Fiducio not only a spirit of obedience, but also a noble determination and enterprise, he advanced him to honour, and sent him forth on many weighty achievements; all which he conducted with prudence and vigour. Moreover, a messenger arrived at the camp, bearing a letter from the sage Divoto, wherein he greatly commended the knight, not only for his courage in the field, but still more for his self-discipline and obedience to orders, which were yet rarer qualities than valour; also he added, that the Lady Sophia spake often of him, greatly praising his devotion. Therefore was Sir Fiducio full of hope and joy.

11. HOW SIR FIDUCIO IS TAKEN CAPTIVE, AND SUFFERS MUCH AFFLICTION, AND BY WHOM HE IS RELEASED.

It chanced on a day that as Sir Fiducio was leading his band in battle against the enemy, the fight waxed sore, and many were wounded or slain, and others played the coward, and fell from him, so that he was surrounded by the enemy; and after many deeds of valour, he was made captive, and cast into a foul dungeon. So the brave knight endured for a term sore adversity, and his hair grew shaggy, and eyes sunken, and his flesh wasted away. Then his enemies dealt subtly with him, and essayed to draw him from his

allegiance to the great King, who, said they, was not able to give him aid, promising that if he would join himself to them, they would advance him to great honour, and give him the fairest province in the land. But Sir Fiducio refused to listen to their evil counsel, and declared that, whether in adversity or prosperity, he would still continue faithful to his sovereign.

When his enemies heard these words, they were exceeding wroth, and threatened the captive knight with cruel torments, and they denied him his daily food, so that his spirit sunk within him, and he was well-nigh brought to death; and damp clammy sweat started on his brow, and fearful visions flitted before him in the darkness of his dungeon.

So, as he lay, devoutly praying, as was his wont, behold the same bright form again appeared unto him which he had seen in the hermit's cell. The door of the prison was opened, and the Lady Sophia entered, her countenance beaming with a heavenly brightness; and she approached the poor pallet where Sir Fiducio lay unable to move, and said, with compassionate voice, "See, sir knight, what I have brought thee!"

Then Sir Fiducio raised his languid eyes, and beheld in the lady's hands the goodly sword which the great King had given him at the first, and the ruby shone with a brighter lustre than ever, so as to illumine the walls of the prison. But the knight was unable to raise himself to grasp it for very feebleness. Then the lady, full of pity, kneeled down, and placed the sword in Sir Fiducio's hand; and when he again grasped his trusty weapon, and pressed the ruby to his lips, his strength revived, and he sprang upon his feet and waved the sword on high; whereupon there was

a great earthquake, and the prison-walls were riven asunder, and the roof fell with a terrible crash. Then Sir Fiducio was cast into a trance, and strange thoughts flitted through his mind, and he felt as though he were borne onward many thousand leagues through a mighty void; and, lo, when he awoke, he found himself in the palace of his Sovereign; and the great King smiled on him graciously, for that he had borne himself as a good and faithful knight, and bade him take the hand of his preserver, and declared that she should be his for ever.

CHAPTER XX.

MR. PRIMER'S OPINION ON DIFFERENT SYSTEMS OF EDUCATION.

As is the master, so is the school.

Educational axiom.

Force not my drift beyond its just intent,—
I praise a school as Pope a government:
So take my judgment in his language dress'd,—
"Whate'er is best administered is best."

COWPER.

THE zeal and ability with which Mr. Primer conducted his school obtained for him that consideration which well-exerted talent will always secure. One result of the high estimation in which his establishment was held was, that several young men were placed there by their friends with a view to learn his system, and prepare themselves for similar situations. This was of advantage to all parties; for after they had remained a moderate time, and Mr. Primer was satisfied with their character and competency, they were set to teach the younger classes; and, being under Mr. Primer's eye, they contributed greatly to the efficiency of the institution, by performing the office of assistants. Some of these young men made so much progress, that they were able to convey instruction in many departments almost as well as Mr.

Primer himself; and, from their intercourse with him, imbibed some portion of his spirit.

It happened about this time that the recently formed Diocesan Board of Education was in want of an inspector, who, with the concurrence and authority of the Bishop, should visit the parochial schools: and the Archdeacon, having been informed of Mr. Primer's high qualifications, was most anxious to obtain his services. It could scarcely be expected that Mr. Primer was to give up his own school in order to undertake this office. If diocesan boards expect to secure the services of first-rate practical men, like Mr. Primer (and such men alone are worth employing), they must offer much higher salaries than they do at present. Great as may be a man's zeal in the cause of education, he cannot be supposed likely to sacrifice the interests of his family, and his own prospects and emoluments, for an ill-paid office. However, as the institution was in its infancy, Mr. Primer cheerfully consented to do as much as he could during his vacations: and this assistance was considerable, because the parochial schools in the country do not commonly have any vacation at Midsummer, and only for a short time at Christmas; as it is found more convenient to allow the boys a few weeks' holydays at the seasons of harvest and potato-planting, when they may be useful to their parents out of doors. The office of inspector brought Mr. Primer into frequent intercourse with the Archdeacon and other members of the board, who took an interest in

the education of the people. And most necessary it is that all members of the Church, whether lay or clerical, and all persons who value the institutions of the country, *should* take an interest in this most vital question. The education of the rising generation is of all subjects one that most demands the attention of the Christian philanthropist.

"Pray, Mr. Primer," said the Archdeacon, "will you allow me to ask you, after all your experience in these matters, what sort of school, or, perhaps I should say, what system of instruction, do you consider to be the best?"

Primer. "I do not think much, sir, of any system. There is a great deal of quackery about systems in the present day. In medicine we have had the homœopathic system, then the brandy-and-salt system, then the cold-water system. So in education we have the dogmatic system, the analytic system, the synthetic, or, as some are pleased to call it, the constructive system. But it would be just as absurd to subject all schools to one system as all patients to one regimen."

Archd. "I do not quite understand the meaning of all the terms you have employed, at least as applicable to education."

Primer. "The dogmatic system is, when the chief instruction comes from the authority of the master. This your modern educationists laugh at, as crippling the energy of the youthful mind. A youth, they imagine, ought not to be fettered by the arbitrary

instruction of another, but acquire knowledge by his own investigation; a principle which, carried out, would come to this, that the surgeon ought to gain his knowledge by operating on the human body—the shoemaker, the tailor, the gunpowder-maker, should find out by experiment their respective trades; and all apprenticeship should be done away with, as an arbitrary interference with the power of human invention. In fact, there would be no need of schoolmasters at all, if boys were expected to teach themselves. The truth is, however, that nine-tenths or more of human knowledge is acquired by dogmatic teaching. The great mass of what we know is obtained from others, who have known it before us; and whatever system you adopt, dogmatism must form a large ingredient. And this is the system of Church-teaching. The Church acts towards her children as a parent would do. The parent is not always distrusting his own views, setting different courses before his offspring, and bidding them make their choice amongst them; but having made up his mind on certain subjects, he deems it his duty to give his child the benefit of his experience, and to teach him accordingly.[1] So, the Church teaches her children what she has received as truth, and verily believes is contained in God's word. She does not set before them a number of conflicting doctrines, and bid her children judge for themselves. She adopts no such

[1] Report of the Northamptonshire Society for the Education of the Poor, p. 7.

unnatural process; but teaches them the true doctrine contained in her creeds and formularies, which she knows may be proved from holy Scripture. This is dogmatic teaching,—the practical source of almost all the knowledge in the world.

"But now for the other systems—the analytic and constructive. The analytic is, when you attack the subject-matter as a whole, and resolve it into its principles; the constructive, when you begin with the principles and advance onwards. Thus, M. Jacotot professes to teach reading by taking a passage in any book, no matter how difficult, and setting his pupils to make it out. Every body else begins with the vowels and consonants, and proceeds to combine them into syllables and words. To talk of analysis being a system in education is all nonsense. Neither reading nor any thing else is learned by analysis: the use of analysis is in making a new science. As, for instance, in learning geology,—Dr. Buckland and M. Cuvier take the crust of the earth as they find it, analyse its phenomena, and so form a science; but *when they proceed to teach others*, they give them the benefit of the principles and accumulated facts which they have discovered. No one who wanted to learn geology would now begin to analyse like the first geologist, but would commence with the facts already ascertained.

"But, in truth, *every good schoolmaster practically avails himself of all these methods.* If a thing is difficult, he teaches the boys himself; if it is easy, he expects them to make it out partly by their own

exertion. Generally speaking, they are taught to begin with first principles; but some, either by accident or by observation, may perhaps learn the facts of a science first; yet they can never know any thing of a science, as such, until they have learned its principles. And this is the whole mystery of *the dogmatic*, the *analytic*, and the *constructive* systems.

"Then, as regards *organisation* (to use another cant phrase), there is the *monitorial system*, the *simultaneous system*, and the *mixed system*. The simultaneous is, when the master gives a catechetical lecture to a good many boys collected together,—nothing more, except that in some schools the boys are all made to answer together: the consequence of which is, that you cannot tell what half of them say, or whether they say any thing. The monitorial system is, when the boys are taught in classes, as in good schools they are by ushers, and in our national schools, for cheapness-sake, by other boys, called monitors. The mixed system is, when sometimes one plan is adopted and sometimes the other, as is the case in every good school which I have ever seen. So now, sir, you have the whole account of systems, with respect to which so much fuss is made in the present day."

Archd. "Well, it is clear, Mr. Primer, that you have no great faith in systems."

Primer. "None at all. I do not mean, that a school can be well conducted without order and regularity, or without the master availing himself of

the different modes—or systems, if people choose to call them so—of teaching; but I am sure that no system can be of any avail without a good master. It is masters that are wanted, not systems. Let us have a good master, and it is of little consequence what system he uses; indeed, as I have said, he will avail himself of all systems."

Archd. "Much fault has been recently found with the National-school system. It has been asserted by some, that the greater part of the scholars in our national schools turn out badly, and take to profligate, irreligious courses; and that the more serious become dissenters."

Primer. "Exaggerated statements to this effect, I know, have been made; but, though exaggerated, I fear there is too much truth in them."

Archd. "To what do you attribute this disappointing result?"

Primer. "One reason is, the deficiency of zealous and religious masters. An ill-trained and ill-principled master is not likely to train boys in good ways, especially when, as I fear is too generally the case, they have such sad examples at home. Next, I am afraid that of those masters who are seriously disposed, very few are imbued with sound Church-principles; they are disciples of the popular religion of the day, which thinks lightly of schism and dissent, and regards the Church as a mere human instrument of promoting religious truth,—and not the one divinely ordained instrument for gathering in the

lambs of Christ. We cannot wonder that youth so educated have no reverent attachment to the Church which has nourished them, and are easily enticed away by dissenters, who make much of them, and flatter their vanity, or beguile them with seducing words. Nothing is more important than that the Church should keep her eye on her well-disposed youths, and should furnish means to keep up their attachment and employ their energies. By a little kindness and proper attention to them, the clever young men of our national schools might easily be induced to give their services as teachers at the Sunday-school, and assistants in other parochial institutions. There is plenty of work to be done, if a clergyman would judiciously avail himself of the aid of those who are ready to help him; but if he passes over these opportunities, and suffers himself to lose sight of these most valuable members of his flock, he must not be surprised if they are induced to give their services to those who make it their business to seek them, and against whose schismatical errors they have not been warned. At Coventry and Leeds, I understand, much good has been effected by the means of associations for 'religious and useful knowledge,' conducted on strictly sound principles, which furnish young men with that companionship and information which they seek, without exposing them to the temptation into which they must fall by an indiscriminate association with ill-principled persons.

There is nothing more difficult, nor is there any thing more important, than to preserve young persons from the schismatical and latitudinarian opinions of the present age. Every effort must be made to do so, if we would save our Church and country from destruction."

Archd. "I have heard another objection to our Church-schools; namely, that though the children are in some of them, especially in country parishes, sufficiently docile and reverent, yet there is a want of quickness and intelligence. Do you think there is any truth in this assertion?"

Primer. "If it be said that the children in Church-schools are less intelligent than those in other schools, I think that is an unjust accusation. There are many schools, of various descriptions, where there is a lamentable want of good instruction, and consequently a want of intelligence. The only difference is, that whereas in Church-schools the children, if not intelligent, are usually docile and well-behaved, it often happens that in other schools they are ignorant and conceited too."

Archd. "Is there any reason why a school should not unite both the advantages, instead of both the disadvantages?"

Mr. Primer did not immediately answer,—at last he said:

"I once saw a Church-school so conducted that, with the greatest respect and obedience to the mas-

ter, and perfectly orderly conduct, there was so much intelligence, that I could scarcely point out a stupid boy in the whole school."

Archd. "Well, now tell me, Mr. Primer, how the school you mentioned was managed. It is just what we want."

Primer. "The causes of its high condition were, first, the constant attention and supervision of an excellent parochial clergyman; secondly, a first-rate master, whose whole soul was devoted to his business; thirdly, the adoption of what I think might be called 'the high-pressure system.'"

Archd. "What system may that be?"

Primer. "I will endeavour to describe it. The moving power was the constant stimulus of rewards. There were a number of tickets or medals, some of which were marked with the figures 1, 2, 3, &c., standing with the right end upwards; and others with the same figures standing downwards. As soon as the boys entered the room, the distribution of rewards began;—each boy who arrived in good time, with clean clothes, hair combed, and hands and face well washed, was entitled to a good ticket; and each boy who was late or dirty had a bad one given him. The classes were arranged on the circular system, or Stoat's system (so called from the inventor)."

Archd. "What is that?"

Primer. "The boys all stand in a circle; there is no top or bottom to the class. At one particular place an upright post is placed, well weighted with

lead that it may not be knocked over. On this post a number of the metal tickets are suspended. The boys continually take each other's places; and whenever a boy gets above the post, he takes a good mark from it; and whenever he gets below the post, he either gives up a good mark, or receives a bad one. At the end of the day, all the boys' marks are called over and registered; and at certain periods rewards are given them according to the number of marks which they have obtained. I should have mentioned that these marks are not only given for taking or loosing places in the class, but on every occasion which occurs. If a boy is noisy or inattentive, the teacher immediately gives him a bad mark, or takes away a good one. If a boy corrects his teacher, he receives three good marks."

Archd. "I do not wonder at your calling this the high-pressure system. You say it produces a high degree of intelligence. But does it not cause a continual excitement and confusion?"

Primer. "Excitement, but not confusion. And, what you would hardly expect, there is very little noise. They manage in this way. When a boy is reading or answering questions, if the next boy can correct him, he takes his place; but if boys farther down in the class think that they can set him right, they do not call out what they have to say, but simply hold out their hand. Then the teacher desires the first of them to say what he thinks it ought to be; and, if he is right, he takes the place of the

other without noise or confusion. It is really very interesting to see the bright intelligence of the boy who thinks he has detected a fault, and the anxiety of all the rest to hear what he has to say;—a clever boy will often go several times round the class in a very short space, and his belt shall be loaded with medals."

Archd. "You say that the tickets are awarded by the teachers, who are, I imagine, themselves boys taken in rotation from the classes?"

Primer. "They are."

Archd. "Is it not found that there are occasional instances of bribery or intimidation, and that undue favour is shewn by the teachers to personal friends? I have heard of cases in some schools, where a boy would give the teacher a piece of gingerbread to favour him, or a good thrashing if he refused."

Primer. "This is avoided by the power of appeal which each boy has at the end of the day. When the tickets are counted up, if any boy feels himself aggrieved, or if he thinks partiality has been shewn to others, he is expected to lay his case before the master, and appeal to his decision."

Archd. "That appears to remove the difficulty. Still there is a grand objection to the system you have described, to which I have not yet adverted; namely, that it must give a mercenary character to the exertions and good conduct of the boys. Anxiety to excel is produced, and consequent intelligence; but is not the continual aiming at reward an inferior

and secondary principle, which, though not, of course, to be set aside, yet is prejudicial as the almost sole foundation of a system? They must always be on the look-out for what they can get."

Primer. "I asked the master of the school that very question, and he admitted the justice of the objection: at the same time he pleaded that the same effect of superior intelligence could not be produced by any other system; at least, in a school conducted on Dr. Bell's method, where boys are set to teach each other."

Archd. "Might it not, then, be desirable to content ourselves with a somewhat less degree of energy and intelligence, if it can only be produced by means like these?"

Primer. "I am decidedly of that opinion: superior intelligence is dearly purchased at the expense of purity of motive. You asked me, sir, just now, what I considered the best system of school-management. The best is that where there is an able and conscientious master, and a sufficient number of assistants of the same character. Then the instruction comes from authority, the scholar learns obedience, and the teacher is able to manage each boy according to his peculiar disposition, and lead him on by suitable motives, and not by one invariable stimulus, whether of reward or punishment, which to many temperaments is unsuitable."

Archd. "This may be had at our public or private schools for the sons of those in the upper or

middle classes; but cannot, I should fear, be made applicable to our national schools, where there is only one master."

Primer. "The national-school system conducted on the monitorial principle,—that is, where boys are set to teach boys,—is but a cheap substitute for a better mode of instruction. It was felt that we must have schools, and Dr. Bell hit on the expedient of collecting together any number of boys—no matter how many—under one master, and setting them to teach each other. The grand error of the system is, that boys are brought up without any reverence for their teachers; and it is to be feared that the teachers themselves acquire habits of self-importance, which are not good for them. I have not unfrequently observed what might be termed a disgusting degree of intelligence and self-possession in these young leaders, which augured ill for their happy course in after-life. They would be just the youths to make Radical spouters and Chartist orators. Their behaviour causes something of the same sensation in one's mind as to witness an impudent democrat on his trial in a court of justice, cross-examining witnesses, and addressing the jury, with all the coolness of villany and conceit. In both instances there is an outraging of propriety and consistency; and I am not without fear lest the unnatural precocity in a national-school teacher may have the effect of bringing him to the position of the Chartist leader. However, I fear we are not likely to get rid of our monitorial

schools. The only remedy or palliative of this system is, when a school is so pervaded by the watchful eye of the master, that his authority seems present every where, and the teachers seem to be merely his mouth-piece. To accomplish this object, a high degree of order and discipline are necessary. When the master is not personally present in any class, the established discipline and prescribed rule should be his representative, both to curb the caprice of the boy-teachers, and to impress the children with the feeling of an unseen authority. It is possible for an exceedingly able master to infuse this spirit into a school conducted by monitors; but it requires a better training for the masters themselves than they have hitherto received, though I sincerely hope and trust that the training-schools now springing up in each diocese, and the attention paid to the subject of education, may be blessed by Divine Providence, to an increase of good masters, and consequently of good schools."

CHAPTER XXI.

ON THE MOTIVES WHICH INCITE YOUTHS TO EXERTION AND GOOD CONDUCT.

"Students," he said, "like horses on the road,
Must well be lashed before they take the load;
They may be willing for a time to run,
But you must whip them ere the work be done.
To tell a boy that, if he will improve,
His friends will praise him, and his parents love,
Is doing nothing: he has not a doubt
That they will love him, nay applaud, without.
Let no fond sire a boy's ambition trust:
To make him study, let him see he must."
Such his opinion; and to prove it true,
At least sincere, it was his practice too.

CRABBE.

AFTER discussing the merits of different systems of education, the Archdeacon and Schoolmaster proceeded to converse on a subject, on which they had before merely touched; namely, the motives which should be employed to incite boys to exertion.

"I met with a person the other day," said the Archdeacon, "who seriously argued that Solomon could not be an inspired writer because he declared that 'he that spareth the rod hateth his son.' However, experience teaches, what we ought to have received on faith, that punishments duly awarded are an important aid in the training of youth. I am no

advocate for frequent punishment, as I know very well that you are not, Mr. Primer. I do not like to see a master walk about the school with a cane in his hand, using it on every slight occasion, and often in a pettish, passionate manner. Of all things capriciousness in punishment is the most pernicious: the order and regularity of the school ought to be maintained by that moral influence which a right-minded master will be able to exercise. And young persons should be accustomed to labour diligently from a conviction of duty: I do not mean so much because they discern the utility of doing so, but because they have been so trained up as to know that it is their duty to obey their parents or masters. It does not speak well for the competency of the master, if he cannot maintain his authority, or enforce obedience, without the continual use of the cane. At the same time it is very desirable that he should *have* a cane or a rod *in reserve,* to use on any grave occasion, especially one of moral turpitude or wilful delinquency."

"That is the plan which I adopt," said the Schoolmaster; "I seldom use corporal punishment for deficiency in learning, unless that deficiency arises from disobedience and idleness in one who can learn, but will not: then it comes under the head of a moral delinquency, and I treat it accordingly."

"I remember being rather amused," said the Archdeacon, "with a story in one of Captain Marryat's novels, I think—of a lad who was sadly spoiled by his mamma, and suffered to have his own way;

at last a friend of the family seeing he was likely to be ruined, persuaded her to send her boy to a school where he assured her there was *no flogging*. The young gentleman, when he got there, beginning to be rather rebellious, and obstinately refusing to do what he was told, the master selected one of the thickest canes out of about a dozen, and gave him such a thrashing as effectually subdued his resistance to authority in future; particularly as he saw very plainly that, on any future fit of obstinacy, the same discipline infallibly awaited him. 'I have no *flogging* at my school, certainly,' the master would say; 'but I *have caning*, which I think by far the best of the two. When a boy is only flogged, he goes off to his play, and thinks no more about it; but when he is well caned, it makes his back ache, so that he remembers it for a week afterwards.'"[1]

Primer. "It is a good story, sir, but liable to objection—as most good stories are, if one comes to analyse them. However, there can be no doubt that punishments judiciously and temperately administered are in the case of many boys, especially those who have been spoiled by their parents, essentially necessary."

"The application of punishment," said the Arch-

[1] I am assured, by one who speaks from experience, that there is not this marked difference between flogging and caning, but that the former is as permanent in its effects as the latter. Still, the story is equally valuable, to illustrate the utility of corporal chastisement in cases of wilful obstinacy.

deacon, "appears to me a less difficult point than the judicious administration of rewards. I cannot say that I approve of *the picture-book and sugar-plum system;* that is, the coaxing children to be good and get their lessons."

"I would not have rewards the main stay of the teacher's influence," answered the Schoolmaster; "still, when judiciously applied, they are good subsidiary means of encouraging the exertions of the pupils. Prizes for composition, I think, are desirable now and then, in order to stimulate energy, and call forth a boy's very best exertions. It is a good thing both for master and boys to know what is really in them when they put forth their utmost strength. Besides, I observe almost invariably that the great object which influences boys in their exertions to gain a prize, is the approval of their parents or their master, and not any covetous desire of the reward, or ambitious jealousy of each other. Such appears to be the case, so far as my observation goes; and this sort of feeling is very much to be encouraged. The approbation of those whose approval we ought to seek, is intimately connected with the very highest religious principle. Generally, however, I think it desirable that rewards should come unexpectedly, and not be made the stimulus of every day's exertions, which is apt to give a mercenary character to a boy's labour. If daily marks are given, which at the end of a certain time shall be summed up and rewarded, I am inclined to think

that they should be bestowed rather on regular attendance than advance in learning; then all may have a chance. The giving rewards for punctuality and good conduct is no bad plan under the present state of things in Sunday-schools and National-schools, as it makes the parents interested in their children's regular attendance. Parents, no doubt, should enforce their children's regular attendance from higher motives than the prospect of having them rewarded with a pair of shoes or a new hat; still, regularity is so essential, that I would not hesitate to employ these means,—which, I believe, have been found by experience to be most effectual."

Archd. "We were speaking just now of the excitement and spirit of emulation caused by the constant taking of places; and you seemed to think it objectionable, or at least doubtful."

Primer. "I am far from objecting to its use altogether. What we were before speaking of was, the connecting it with a system of rewards. When it is disjoined from mercenary motives, it may be advantageously adopted, provided a due judgment be exercised. The difficulty is, to avoid exciting jealousies and rivalries amongst boys. The advantage is, to make them quick, and have their wits about them. For this reason, I would not allow boys to be taking places one above another all day long, but only on some particular lessons. I would never allow them to do so in any lessons connected with religion, as it gives an irreverent tone to the

lesson, and often calls forth ridiculous and unseemly expressions from boys, in their anxiety not to lose their place, answering without due thought and gravity. I am also of opinion that the taking of places is more suitable to the lower than the upper classes. One great advantage of school over home education is, the promotion of quickness and readiness, by competition one with another. Therefore, when first a boy comes from home, it is certainly desirable that he should be accustomed to make quick replies, from feeling that, if he does not answer, another will anticipate him and take his place. In fact, I know no way except this of getting over the usual slowness which is almost inseparably connected with a home-education. But when a boy has been for a year or two at school, and has learned to be prompt and quick,—and when he has arrived at that age when angry passions, and jealousy, and sinful emulation, and feelings of triumph, might be likely to be engendered,—then I am disposed to think that the constant competition one with another should be discontinued. Still, even in the upper classes, I resort, partly by way of amusement, partly to exercise habits of promptitude, to a mode of catechising which has, in some degree, the same effect. Sometimes, for instance, I exercise them in mental arithmetic. 'Now, boys, who can tell me without his slate how much 17 times 46 is? Multiply 7139 by 587. Divide the same by the same. How many pounds are 5984 pence? how many shillings? how

many farthings? Suppose a farm is 156 acres, and the rent of each acre 37 shillings, but the landlord makes a deduction of seven and a half per cent, what does he receive for half a year?' Etymology is a good field to exercise the quickness and ingenuity of boys."

Archd. "How do you practise them in etymology? I should like to know."

Primer. "Suppose the word 'facio, to do or make,' occurs—I ask, 'Who can tell me what English words are made from 'facio'?'—*Ans.* 'Face.' 'No, try again—that is from 'facies.'' 'Fact.' 'Right: what is a fact?'—'A thing done.' 'What is a man who does ill?'—'A malefactor.' 'A man who does good?'—'A benefactor.' 'The habit of doing good?'—'Beneficence.' 'What is the etymology of 'perfect'?'—'Thoroughly done; from 'per' and 'facio.'' 'Effect?'—'A thing done or worked out.' 'What is a place where things are made?'—'A factory.' 'Making things by hand?'—'Manufacture.' 'By art?'—'Artificial.' 'A man who does every thing?'—'Factotum.' And so on. This sort of questioning will often stimulate boys into activity when they happen to have a dull lesson; and if used occasionally, and in a good-humoured way, I find it promote quickness, without calling up any wrong spirit of emulation. When I see any thing of undue triumph in the prompt answerer, or disappointment in the unsuccessful, I leave off the exercise; or manage so as to ask a question which I

know will be answered by the boy who has before been trying in vain."

"All that is very good," said the Archdeacon, "as an auxiliary means of stimulating exertion."

Primer. "The truth is, sir, that to speak of relying on any *one* motive, is as erroneous as to employ only one system. Boys, like men, are actuated by a variety of motives. One shall be stimulated to diligence chiefly by an affectionate desire to please his parents or friends; another shall be anxious to gratify *me*, and win my approval; another shall be influenced by a conscientious desire to do his duty; another shall look forward to success in after-life. One shall be moved by a generous ambition, another by an ungenerous emulation, a third by pure love of knowledge,—some by hope of reward, others by fear of punishment. What I love most to see is, a boy who is led on through the flowery paths of literature and science by an inherent relish for knowledge itself; and when he comes to difficulties which would damp the ardour of others—as he will every day—then I like to see him perseveringly surmount them all, by a conscientious sense of duty, and desire not to disappoint the hopes of anxious and loving friends. To such a boy punishment, of course, is needless, and reward will be sought chiefly for the satisfaction which its attainment will bring to those whom he loves."

"I perceive," said the Archdeacon, "after all, that the true art of school-management consists less

in technical methods than in the life and spirit communicated by the master himself. Where a master has his heart in the business, there will be the less need of rules and systems. The true sources of a master's influence are, a mingled firmness and kindness; and so far as these are aided by a moderate use of rewards and punishments, all is well. But it needs no argument to shew that a mere system of flogging and stimulating by rewards ought never to be made a substitute for the wholesome influence of the master's own character. The master's influence will result from a conscientious and religious feeling of anxiety for the well-being of those over whom God has given him authority. A master who has this feeling, Mr. Primer, can scarcely fail to do his duty well."

The Archdeacon, of course, meant to apply these remarks to the worthy Schoolmaster's own character; though he made them in such general terms as not to require that he should acknowledge the compliment, just and appropriate as it was.

CHAPTER XXII.

ON STATE EDUCATION — THE FOREIGN SYSTEM UNSUITABLE TO ENGLAND.

> Your learning, like the lunar beam, affords
> Light, but not heat: it leaves you undevout.
>
> YOUNG.

THE Archdeacon found Mr. Primer able to give him so much valuable information on the subject of schools, that he often availed himself of opportunities to call in and talk with him.

"There are many," said he, "in the present day, who seem to look on education as the great panacea for all our national evils. Give the people education, imbue them with the love of knowledge, and they will see the folly of drunkenness and immoral habits, and become good moral members of society."

Primer. "I am afraid that the notion that education,—understanding by that term, as the persons you allude to understand it, the communication of knowledge,—is efficacious to prevent crime, has been found by experience to be altogether fallacious. Many of the most regular frequenters of low beer-shops, and other places of evil resort, are sharp and clever fellows. The inmates of our jails are many of them as well educated, as regards mere knowledge,

as persons in the working-classes can be. It appears to me, that the mere teaching to read and write, or communication of knowledge to any extent, has no influence whatever on the moral character. The highest education of this sort only makes the immoral man somewhat more refined in his vices; it has no tendency whatever to rid him of them."

Archd. "You are quite right. The grace of God alone can effectually amend the heart; and, if this be so, then that education alone is valuable which brings the motives or constraints of religion to bear upon the individual character."

Primer. "There is a fallacy with regard to the influence of education which deserves to be noted. It is observed that persons in the respectable classes of life, as they are termed, are less prone to gross sins than the lower; and it is presumed that these persons are, generally speaking, the best educated. Hence it is inferred that education is the cause of their superior morality. Whereas the truth is, that it is not their education, but their position in society, the restraints imposed on them by their external connexions, the fear of losing caste, which preserves them from openly gross vices. That it is so, and not their education, is evident from two facts: first, that persons in the upper or middle classes are often as really sensual and vicious as those below them, only their vice is less gross and obtrusive; secondly, that when the external restraint of public opinion is removed, the educated and the uneducated are

equally vicious, unless influenced by religious motives."

Archd. "I think, as far as my experience goes, that your observation is quite correct. The clever Chartist lecturer, who deludes and influences a number of men, draws up resolutions, issues placards,—what good has his education done him? It has only made him more mischievous, and desperately perverted. He is a worse member of society even than the illiterate man whom he deceives and directs; and consequently it appears that education, without sound religious principle, would be no boon to a nation; on the contrary, would only make the people more turbulent and unmanageable."

Primer. "And this, so far from being an argument against education, is rather an argument for it, provided it be good and sound."

Archd. "Certainly. Many well-intentioned persons have been anxious to see a general scheme adopted by the state for educating all the poorer classes, such as exists in many continental nations, especially Prussia, where it is thought that education has made greater progress than in this country. England is supposed by these persons to be the worst-educated country in the world; what think you, Mr. Primer?"

Primer. "It may be admitted that education is not cared for as it ought to be in England. The immense increase of our population, the early age at which they are obliged to work, the unmanageable

masses which are congregated in the manufacturing districts,—all these have been great drawbacks in the way of education, and perhaps may cause the statistics of English education to be less satisfactory than those of Prussia or France. And yet this may be no reason for our adoption of the continental system, which is, in truth, the offspring of the revolution. I suppose it may be assumed that education makes the man; why, then, should we adopt the system of foreign nations? We do not want our children to be Frenchmen or Prussians, but good, true-hearted Englishmen. Therefore, let us inquire what system of education made our nation what it is, and trained up the national mind; and let us endeavour to carry it out to perfection, and render it co-extensive with the wants of the people."

Archd. "I agree with you, that the system under which our forefathers were trained could not have been a bad sort of education, or they would not have been the men they were. But might we not adopt the Prussian method of extending education throughout all ranks of the people?"

Primer. "I should heartily rejoice to see education extended through all classes; but I doubt whether we could adopt the Prussian method in England with advantage. There are several insuperable objections which render it inapplicable to our national ways and habits."

Archd. "What are they?"

Primer. "In the first place, it is compulsory—

enforced by state-regulations, fine, and imprisonment. Look here, sir, at an extract from a recent volume published by Mr. Laing:—'I asked an intelligent Prussian,' he says, 'what would be done if a parent refused to send his child to school. He told me that he had recently been at a police-office when a man was brought in for not sending his girl to school. She could not read, although advancing to the age to be confirmed. The man said his wife had a large family of young children, and his girl had to keep them, when she came from her work, while her mother was washing for them, and doing other needful family works, which she could not do with a child in her arms. *The man was told that he would be committed to prison, if he and his wife did not send their girl to school.*' In Bavaria there is a law that no young person 'shall take any charge, or be allowed to marry, till they can give proof of their diligent attendance at the schools.' Now, whatever the Bavarians or the Prussians, with their military government, may think of this sort of interference with their family concerns, it is quite certain that it would be very repugnant to our English feelings and habits; and the attempt to enforce education by such means would only set our people against it."

Archd. "No wonder the Prussians can boast of a larger average number of the population under education than there are in England, if this is the way in which they beat up for recruits in their schools."

Primer. "There is another objection to the Prussian system, which would render it even more unpalatable to the English than the compulsory arrangement. What I mean is, the impossibility, under the existing religious divisions in this country, to teach children whose parents are of different religions in one school. The English have determined rightly that religion must be taught, or that education is worth nothing; and they are also rightly very jealous that *true religion* should be taught their children. People who do not care much about the distinction of religion—such as are your latitudinarian education doctors—cannot understand why all the children should not be taught some general sort of religion which may suit them all—why they should not merge their religious differences, and imbibe the latitudinarian notions of their would-be managers. But we have to thank God that this sort of half-infidel way of dealing with the matter is not acceptable to the English people. English parents, or at least a large proportion of them, desire that their children shall be brought up in the same religion as themselves. Dissenters do not like the notion of their children being brought up as Churchmen: Churchmen have no notion that a religious education can be a good one, which will suit equally his child and that of the Dissenter. He sees at once that it is all a delusion to tell him so. The members of the reformed Church justly object to such an

education as will admit the child of the Romanist, and will leave his own child unguarded against the errors of popery. The latitudinarian wonders at this feeling, and does not perceive that he himself is actuated by an intolerance of what he supposes bigotry, and wishes to force all people to adopt his own latitudinarian notion. He cannot endure that people should differ from him in opinion; and would, if he were able, be quite as arbitrary as those whom he most blames, and force them all to be latitudinarians, by educating them at his latitudinarian schools."

Archd. "You seem to think, then, that a common state-education, of all sects together, is undesirable in England?"

Primer. "Rather, I should say, impracticable; and this is one amongst many sins for which the Dissenters are responsible. If they had not sinfully left their mother Church, a general system of education might easily have been adopted. A sound religious instruction might have been provided for all the children of the land, which no doubt all would have gladly accepted. And let us still hope that the time may come, and that ere long, when this important benefit may be obtained. Just now the question is much perplexed by the sinful separation of so many from the communion of the Church; and in the present temper of men's minds, slaves as we are of liberalism, even under a Conservative government, a minister dare not take the straightfor-

ward, manly course of aiding the Church in her education of the people, and leaving those who cannot avail themselves of such education to do as they please. If he proposes a grant of money for education at Church-schools, an impudent liberal gets up and demands whether "the education of the country is to be placed in the hands of a sect;" and the minister, having the fear of liberalism before his eyes, and, in truth, the taint of it in his heart, shrinks from giving the answer which he ought; namely, that he recognises not the claim of *any sect*, but desires to place the education of the country in the hands of *the Church*—"the Church of the living God"—the recognised and established Church of England. Perhaps under such circumstances the less government interferes with education the better. The simple question with a government should be this: Can we, under existing circumstances, give effectual aid to the Church in educating the people in true religion? If they can, that would be the right and truly politic course. But if they cannot do this, let them beware of meddling. For the same body to educate Churchmen in Church-principles—to educate Dissenters, so that they may be the more able to attack the Church—to vote money to Romanist schools, and breed up enemies of the reformed faith,—is so preposterous a way of acting, that we may hope its very absurdity will prevent it from being carried to any great extent. The grant to

Maynooth College is one of the greatest anomalies in our very anomalous actual condition; and its entire failure as a healing measure is a standing memorial of the absurdity, or rather sin, of doing evil that good may come of it."

CHAPTER XXIII.

OF WHAT HAPPENED TO MR. PRIMER, AND HOW HIS BOYS TURNED OUT.

> Learning grew
> Beneath his care a thriving, vig'rous plant:
> The mind was well inform'd, the passions held
> Subordinate, and diligence was choice.
>
> COWPER.

NOT long after the circumstances related in the foregoing chapter, an offer was made to Mr. Primer, the acceptance of which removed him to one of the most responsible and influential offices in the country. This was the management of the Diocesan Training-School. The great defect in the character and qualification of many national and commercial schoolmasters, and the ascertained fact, that many of the latter were men imbued with dissenting principles, had roused the attention of influential persons; and a scheme had been devised for remedying these evils, one prominent feature of which was, the establishment of a Diocesan college or school, at which young men might be trained as masters. It was not only intended that they should be exercised in the mere mechanical management of a school,—this may easily be acquired, and yet he who acquires it may be entirely deficient in those sound principles by

which alone he can educate youth in the paths of virtuous knowledge,—but the primary object of the Diocesan Board was to train up young men in the sound religious principles of the Church, so that they might be able to communicate the same to those whom they were appointed to teach. It would have been difficult to find a man more fit to be placed at the head of an establishment of this sort than Joseph Primer. The Archdeacon plainly set before him the advantages and disadvantages of the appointment. The emolument was, perhaps, not greater than what he now obtained, but his power of doing good would be greatly increased; for instead of being a mere master of an ordinary school, he would now become a teacher of teachers. Joseph Primer, though a humble-minded man, was not unaware of his peculiar suitableness for this office, and therefore at once accepted it, and entered upon his office determined to devote the whole energies of his mind to the performance of his responsible duties.

In order the more to qualify him for his office, by giving him the weight of authority, the Bishop himself suggested that he should be admitted to Holy Orders. Whether persons occupying the position of Mr. Primer ought not to occupy, or at least have the prospect of occupying, the dignified offices of the Church—whether the suspended prebends might not be most properly applied to this purpose—or, if that is not to be expected, whether some other mode of attaching them to our diocesan establish-

ments should not be devised,—are questions which may possibly deserve the consideration of our rulers in Church and State. At any rate, none who know the arduous nature of a schoolmaster's office will dispute that handsome retiring pensions should be provided for those who diligently and conscientiously perform their duties. Whatever may be Mr. Primer's portion in this world, we cannot doubt that one so zealous and conscientious in devoting his best years to his Maker's glory will "in no wise lose his reward."

We must not take leave of our reader without informing him of the destiny of some of Mr. Primer's pupils with whom he has been made acquainted. Any one might safely have foretold that George Freeman would turn out well. High abilities, industry, and prudence, are sure to obtain deserved success. Young Freeman is on the high road to respectability, competency, and probably to eminence. At the same time, one who views the world with the eye of a Christian will at once discern, that of all conditions, worldly success brings with it the most of danger and temptation. Ambition, covetousness, pride, forgetfulness of God, over-attachment to the world,—these are the trials to which the successful man is subject. We sincerely hope that our young friend will be enabled by the grace of God to surmount these difficulties. If any thing can keep him safe, it is the sound principles instilled into him by his excellent master. And we

have heard of acts of self-denial and high principle on the part of George Freeman, which enable us to hope and believe that he will not fall into the overwhelming tide of worldliness and covetousness with which the world is beset, but will follow his Redeemer's steps, and prove a bright example to the men of his generation.

Our friend Harry Scamper's fate has been different from that of his schoolfellow. The excellent discipline of Mr. Primer's school, and the high religious tone of his instruction and management, were not without their effect on the mind of this young man. Nevertheless, the natural or early implanted spirit of restlessness and adventure adhered to him through life. On leaving school he was placed by his friends in a merchant's office, and might, as it is termed, have done well. But the confinement of an office ill suited his ardent mind. He obtained permission from his parents to emigrate to Australia. Here he found occupation which suited him; and amidst the excitement of effecting a settlement in a newly discovered country—amidst the wild scenes of nature, in a strange land, he found congenial objects for his ardent spirit. His excellent principles of justice and integrity, based on Christian principles, rendered him eminently useful in a country where the restraints of law are little known, and society is, in a manner, reduced to its elements. In particular, his humane treatment of the natives not only won their attachment, but was the cause of inducing

many to adopt the Christian faith. Still, his early implanted love of excitement remained in full force, and induced him to join an exploring-party which was setting out into the interior of the vast and unknown continent. There could be no reason why he should not join such an expedition, nor could any one be more suited for it. We cannot say that this was not an honourable and legitimate way of exercising the peculiar talent which he possessed. Successful explorers, Columbus, Cook, and, in later days, those who have explored the Arctic regions, or the Torrid zone, have been the means of introducing civilisation and Christianity amongst tribes which hitherto have dwelt in heathen ignorance. And such ardent spirits are deservedly admired by men; and, we doubt not, if they act on Christian principles, are rewarded by God. Nevertheless, they who embrace such a life must make up their minds to encounter imminent danger. It is the price they pay for the gratification of excitement. The party to which Scamper joined himself penetrated, with great success, for many hundred miles; discovered rivers which may ere long bear ships of commerce on their bosom, and rich plains, which may form the settlement of our increasing population. Many unknown species of animals and plants were carefully noted. At length, in the midst of these discoveries, a large portion of their provisions was lost in crossing a river. The small stock which remained was soon exhausted, and they began to retrace their

steps, with no other sustenance but such as the woods and rivers provided. Here Scamper's skill with his gun and line was eminently useful. At last ammunition began to fail; and, to add to their difficulties, the natives shewed signs of hostility. It was in a generous attempt to prevent a collision between his party and the native tribes, in which Scamper exposed himself, almost alone, to check bloodshed, that he received a severe wound from the spear of one of the native chiefs. This unprovoked attack was speedily avenged by his companions, who dispersed the assailants by a fire of musketry. For several days they carried their wounded comrade with them; until, seeing that in their exhausted state the safety of the whole party was endangered, he generously insisted on being left behind, on the condition, that as soon as they arrived at the settlement, which was still distant six days' journey, they should send back for him. Accordingly, giving him the small portion of provision which they could spare, they placed him in a thicket under a spreading palm-tree, and resumed their route. It was about ten days after, that those whom they sent returned to seek him. He lay on the place where he had been left, his provisions were consumed, but his life had departed from him A calm and peaceful expression dwelt on his manly countenance; and in his hand was a small copy of the holy Scriptures, given him several years back by his beloved master, from which, in all his difficulties, he had derived a sure

and certain comfort. We can scarcely lament the early death of one who so died.

There is only one remaining pupil of Mr. Primer's with respect to whom our readers will expect to be informed. This is our little friend Jack Wilkins. He was several years younger than the other two, and has but very recently left the school. We are sorry that it is not in our power to give our readers any very certain intelligence of his prospects. Not that we have cause to speak of them as gloomy; on the contrary, we have great reason to hope that he will be a respectable, useful, and conscientious member of society. The discipline of Mr. Primer's school has been of infinite use to him. At present, he seems disposed to do credit to his training. All depends on this one point, whether he continues in the right course in which he has been directed, or whether the scenes in which he is now again placed, and the example of a somewhat ill-judging and doubtful-minded parent, added to the still remaining influence of early habits, will have the effect of spoiling the fruits of his education. Let us hope the best.

CHAPTER XXIV.

RECAPITULATION AND CONCLUSION.

O for the coming of that glorious time,
When, prizing knowledge as her noblest wealth
And best protector, this imperial realm,
While she exacts allegiance, shall admit
An obligation on her part to *teach*
Those who are born to serve her and obey;
Binding herself by statute to secure
For all the children whom her soil maintains
The rudiments of letters, and inform
The mind with *moral and religious truth*,
Both understood and practised!

I WISH briefly to recapitulate the practical points set forth and advocated in the foregoing volume, and to found on them a few concluding remarks.

The principles on which true religious education is based are the following:—

First, the essential object of Christian education is, *to train an adopted child of God to live to His glory*. Education which fails in this object is of no value whatever.

Secondly, *those appointed to "teach all nations," and consequently to train the youth of this realm, are God's ordained ministers—the Bishops, Priests, and Deacons of the Church.*

Thirdly, *the standard of religious teaching is the*

holy Scripture; that is to say, the holy Scripture *rightly understood;* for if children are trained as it is supposed according to God's word, but that word is not rightly understood, it is manifest that they are not trained according to holy Scripture, but according to the erroneous fancies of their teachers.

Fourthly, *the three great branches of education are, to inform the mind, to develop the faculties, and to promote good moral habits.* Where these objects are rightly carried out, a youth so trained is best able to live to the glory of God.

Now, it is admitted on all hands that there is a lamentable want of sound education in the country. In some places many children grow up without any instruction at all; in others the instruction which they receive is defective in various ways. Either that which is the one essential feature of education —the training of youth to live to the glory of God— is not made, as it should be, the primary object, or else God's divine law is not rightly understood, and children are supposed to be trained in scriptural knowledge, while the doctrines instilled into them are not in reality God's divine truths, or, at least, are defective or erroneous; or, again, their intellect is not sufficiently cultivated, or their faculties are not well developed, or they are not trained in good moral habits.

The question is, Will this state of things be suffered to last? *Can* it last as it is? If not, how is it to be improved? Who are able to improve it?

We naturally look to the government for the accomplishment of any great national benefit: can the state accomplish this most desirable object?

I answer, that the state by itself can do little or nothing. It has received no mission to teach the nation; it is incompetent to the task. But if it employs and assists the exertions of the Church, which is God's commissioned agent, the work may without doubt be accomplished.

But here there is a strange practical anomaly. For in this most vital question, the State, or rather the legislature, acts differently from what it does in every thing else. In all other matters, if the government, backed by the great body of the legislature, are of one opinion, the matter in hand is ordered according to that opinion, and the dissentients are obliged to submit. For instance, the poor-law is thought to require amendment. Discussions are held—different views are stated—a bill is read, and read again, considered, read a third time, and passed; and that binds the whole nation. It is not said, "There are many parishes which conscientiously dissent from this law, therefore they shall be exempted from its operation." On the contrary, the will of the legislature is thought competent to pass a general act, and all are required to conform to the enactment.

But in the case of education this rule is practically set aside. It is acknowledged by all men, that no education is of any value which is not based on religion. This has been ruled, though not without

opposition. The opposition, however, has been silenced, and no one now maintains the position, that religion may or can be left out of any scheme of education, or that it must not, in fact, form the basis of it. But then comes the practical question, how to communicate this religious education to the people. Our sovereign, her ministers, and the large body of our legislature, are members of the Church of England; they profess to direct their lives according to her doctrine and discipline, and hope to be saved in her communion. They bring up their own children according to her tenets; and yet most unaccountably they hesitate in taking steps to procure the same advantage for the youth of the nation in which God has made them rulers and legislators. In the poor attempts at education hitherto made, they act as if there were no fixed principles of truth, as if it mattered not how the standard of truth were interpreted. They give money to Papists to bring up children in popery; money to Dissenters to bring up children in dissent; and money to the Church to bring up children in her doctrine and discipline. Of all prejudices whereby a nation was ever infatuated, the idea that this mode of proceeding is liberal and right, is one of the most remarkable. *Surely Divine truth should be taught* AS IT IS, *not as different people think it.* If you teach religion in six different ways, you must of necessity teach it in five wrong ways; because truth is one thing only. If you vote money to bring up some children as Romanists, some as Independ-

ents, some as Methodists, some as Baptists, some as Quakers, and some as English Churchmen, it follows as a matter of necessity that you are promoting at least five different systems of error. How can a conscientious Churchman vote for the dissemination of heresy and schism? And yet such must be the conduct of one who votes for the education of all sects in their sectarian errors.

But then the liberal will say, Surely you would not force the children of conscientious dissenters to learn the doctrines of the Church? We answer, No one ever thought of using force. This is quite beside the question. Every one admits that no man's conscience is to be forced. All that is contended is, that the rulers and representatives of a nation who belong to the National Church, believing that to be the true religion, ought to give the people committed to their care the opportunity of having their children brought up in that religion. Vast numbers of them would gladly accept the boon; other vast numbers do not know its value, but would accept it nevertheless. Some no doubt would refuse it; but do not for their sake neglect the rest, or teach them falsehood instead of truth.

Surely if statesmen or legislators were to take the obvious and straightforward course of voting for the education of the nation, or at least all who would accept it, according to what they believe to be true religion, and declaring that they did so on that very account, the reasonableness of such conduct is so

manifest, that even those who opposed it, on account of their difference of opinion as to what was true religion, could not fail to see its rectitude.

But perhaps some may apprehend another difficulty. They may think that, in a scheme of national education, some cumbrous machinery must be constructed—some expensive system which will swallow up large revenues.

This objection *ought* not to be any hinderance to giving to the people so great and necessary a boon: however, it is greatly removed by the fact that *the whole machinery for the education of the people in sound religion is already provided in our diocesan and parochial system.* The Church, as it already exists, is the divinely prepared instrument, of which the State may at once avail itself for this purpose. And the Church acknowledges its duty; it is already hard at work; almost every diocese is already provided with its central board and district committees, which are in connexion with the committee of the National Society sitting in London, and consisting of the Bishops, and the other leading Churchmen—not a mere nominal committee, but real, hardworking, earnest friends of religious education.

For several years the Church has been actively employed in constructing its machinery for the education of the people. Measures have been taken for that most important requisite, the training of competent masters, which may almost be considered as half the business. Many dioceses have their train-

ing-schools in actual operation. Many have established institutions for the middle classes in the principal towns. Parochial schools are rising in various places where hitherto they had not been. Existing schools are gradually placing themselves under the superintendence of the diocesan boards; and experienced inspectors and organising masters are travelling from place to place, under the authority of the Bishops, and giving their valuable aid in the improvement of those schools which need improvement, conveying information, and generally aiding the managers, whether they be the parochial clergy or committee of subscribers, in giving efficiency to the institutions which are under their control. Moreover, every parochial clergyman acknowledges the duty of aiding in the parochial school; and, if not overwhelmed by other parochial business, many devote a great portion of their time to this branch of their ministerial labours. All this is perfect in theory: nothing is wanting to the completion of the system considered in itself; and nothing is wanting for its actual success but *funds* and *superintendence*.

First, as regards *funds*. The difficulty experienced by the diocesan boards in maintaining their training-schools in a state of efficiency, and affording an adequate remuneration to their inspectors, or even providing inspectors at all, is very great; and the same drawback is found by the clergyman in obtaining the necessary funds for the establishment and support of his parochial school. In many popu-

lous places, notwithstanding great exertion, no schools at all adequate to the wants of the people have been provided. In almost all, the salaries paid to parochial schoolmasters are lamentably small—far less than a person competent to the office has a right to expect. Experience proves that the education of the people is a thing which cannot be left to the voluntary support of the public, any more than the provision for the ordinances of religion. It is acknowledged that, in the present day, it would be most imprudent to rely on the voluntary system for providing religious instruction and ordinances for the adult population. The education of the young is a precisely similar case. The public mind is not alive to the urgent necessity of the subject, and the immensity of the interests at stake. And yet one would think it was too obvious to be concealed or denied. How long the nation may bear its present evils it is difficult to say. If, by God's great mercy, society holds together for ten or fifteen years more, then those who are now of age to be under education will be the active spirits, the strength and sinews, of the nation; and accordingly as they have been trained up in good or evil principles, so will be the condition of this country. If we can rear up a generation of Christian men, the country may yet be saved; but if demoralisation is suffered to proceed as it has done, nothing can save England from ruin. These truths, one would think, were almost too trite to need repetition. But, no; the majority of influ-

ential people seem to take little heed of these matters. I do not mean to say that there are not a great many zealous and charitable persons who interest themselves in the education of their poorer neighbours. These are the leaven of the land, which saves her from rottenness—without these the country would indeed be in a hopeless state. Still, the great majority of rich people do very little beyond doling forth a few guineas in consequence of the importunity of the clergyman. Their minds are not turned that way. Landowners are busied in improving their estates, advancing their families; their minds are set on the tariff, the corn-laws, the rural police, and other matters. All this is subject of notoriety, and may be proved by recent events. Serious disturbances occur in a particular county; a special commission is sent to try the offenders. The chief justice concludes his opening address with these emphatic words: "I would, in conclusion, further suggest, that the effectual, and *only* effectual, method of counteracting the attempts of wicked and designing men to undermine the principles of the lower classes, and to render them discontented with the established institutions of their country, is the diffusion of sound religious knowledge (in which there can be no excess) amongst those classes who are exposed to these attempts, and *the educating their children in the fear of God;* so that all may be taught that obedience to the law of the land and to the government of the country is due, not as a mat-

ter of compulsion, but of principle and conscience." Most wise and benevolent sentiments! but how are they followed up? The offenders are convicted and punished,—the law vindicated,—and the magistrates meet to provide against future outbreaks. Many days are spent in making the necessary addition to the police, the yeomanry, and so forth; but not one single allusion is made to that which the judge from his bench declared, and all who heard him acknowledged, to be the *only effectual* method of counteracting the evil, namely, the religious instruction and education of the people. One or two laborious clergymen venture to suggest that now is the time to call on the diocese to make some effectual exertion in providing religious education for the people, —that a joint appeal made by the lay and clerical authorities, the Bishop or his representatives co-operating with the lord-lieutenant and bench of magistrates, might, at this crisis, have a powerful effect. But it is answered, the time is unfavourable, the county will be taxed heavily to support the new police and repair the damages of the rioters: better to wait awhile.

This is sufficient to prove that there is not in the rich people of the land the consideration, or the energy, or the right feeling, to effect any great scheme of religious education by voluntary exertions. Their minds are not directed that way. They are ready, indeed, to acknowledge the urgent need of religious education, when it is proposed to them by one in

authority; but they are not prepared to be the movers or agents in carrying such a scheme into effect. And the same apathy on the subject of education pervades the middle classes. It is not a subject on which their interest is easily excited. We cannot tell them of thousands of Bibles or millions of tracts circulated. We cannot move their feelings, and excite their imagination, by interesting accounts of heathen nations converted, and the banner of the Cross planted on unknown shores. We can only point to their poor, uninstructed fellow-countrymen, whom they see every day, and shew them our humble school, where a few masters are being trained, and our inspectors travelling quietly from place to place. Therefore the middle classes are not captivated, and dole forth their support with niggard hands.

Here, therefore, is a necessity and opportunity for the State to come in with its aid. Religious education is of vital importance to the people, but cannot be effected by their spontaneous impulses. It is an affair in which government cannot follow the movement of the nation, but must take the initiative, or rather co-operate with her ally the Church. If ever there was an occasion where she might prove that her alliance with the Church is not a mere one-sided reciprocity, now is the time for her to give her aid in a most important and necessary work—a work which can in no other way be accomplished; and which, being unaccomplished, she herself will most surely rue the day.

It is not, however, funds only, but *superintendence*, that is wanted. If the State contributes funds, we admit that she has a right to see those funds rightly employed. We wish her to do so. The Church requires superintendence as well as any other body. The law of the land provides that the clergy shall do their duty in other respects, and why not also in their management of schools? Let the parochial school be under the management of the parochial clergyman; but let there be an exterior power to see that he manages it rightly.

This principle has been admitted and carried out to a certain extent, in the agreement already made between the government and those principally interested in Church-education, that there should be inspectors appointed by the joint consent of the committee of the Privy Council and the Archbishop. Nor is any clergyman expected to submit his school to an inspector who does not come with the authority of his own Bishop—an arrangement calculated to secure an efficient inspection without an arbitrary or hostile interference. Let a sufficient number of able inspectors be appointed, and the government will have conferred on the Church and nation no inconsiderable boon.

It is satisfactory to feel assured that what has been done in the way of Church-education, however inadequate to the great purpose aimed at, yet has all tended in the right direction; and it has been so done that it cannot now be undone. Only let the

government follow out this most salutary movement, using the Church as its willing agent in the education of the nation, not interfering with her function, but co-operating with her in her most zealous and painful endeavours to train the people in the knowledge and practice of true religion, and a work may be done, by the joint operation of the two powers, which each by itself is unable to accomplish. And the groundwork is already so laid, that a comparatively moderate sacrifice on the part of the State would be sufficient.

The only great effort which the government has to make, is, to cast off the trammels of an unworthy liberalism, and take for its advisers, and place itself in cordial co-operation with, those whom God Himself has ordained to rule His Church, and "teach" His people.

Robson, Levey, and Franklyn, Great New Street, Fetter Lane.

Works

BY THE REV. W. GRESLEY.

---

1. THE SIEGE of LICHFIELD; a Tale of the Great Rebellion. New edition, with Wood-Engravings, *4s.*

2. PORTRAIT of an ENGLISH CHURCHMAN. Sixth Edition, with Wood-Engravings, *4s.*

3. CLEMENT WALTON; or, the English Citizen. With Wood-Engravings. *3s.*

4. CHARLES LEVER; a Tale of the 19th Century. With Wood-Engravings. *3s. 6d.*

5. THE FOREST of ARDEN: a Tale of the English Reformation. With Wood-Engravings. *4s.*

6. ECCLESIASTES ANGLICANUS; a Treatise on Preaching. Second Edition. Small 8vo. *7s. 6d.*

7. SERMONS on ZEAL and MODERATION. 12mo. *3s.*

8. SOME THOUGHTS on the MEANS of WORKING out the SCHEME of DIOCESAN EDUCATION. Second Edition. 12mo. *3d.*

9. A FEW WORDS to PARENTS about their CHILDREN. *2d.* each; or *14s.* per 100.

10. THE CREEDS of the CHURCH. *2d.*, or *14s.* per 100.

11. EVANGELICAL TRUTH and APOSTOLIC ORDER; a Dialogue. *2d.*, or *14s.* per 100.

12. SOME REMARKS on the NECESSITY of ATTEMPTING a RESTORATION of the NATIONAL CHURCH. 8vo. *1s.*

13. A VOLUME of PAROCHIAL SERMONS. In aid of the funds for building a NEW CHURCH in the hamlet of Fradly, in the parish of Alrewas, near Lichfield. 12mo. cloth, with Frontispiece. *7s. 6d.*

14. HOLYDAY TALES. With Cuts. Square 16mo, cloth. *2s.*

15. BERNARD LESLIE; or, a Tale of the last Ten Years. *4s. 6d.*

Shortly will appear (*Englishman's Library*, *Vol.* 25),

A VISIT TO THE EAST. By the Rev. H. FORMBY.

With numerous Engravings, from original Drawings.

N.B.—Booksellers will be supplied on application with copies of this List.

☞ *A considerable reduction is made on all* TRACTS, *&c. purchased in quantities for distribution.*

Books and Tracts

PUBLISHED BY JAMES BURNS,

17, PORTMAN STREET, LONDON.

PLAIN WORDS FOR PLAIN PEOPLE,

ON THE PRESENT DISSENSIONS IN THE CHURCH.

A Tract for distribution. 2*d.*, or 14*s.* per 100; or in larger numbers at a reduction on application to the Publisher. A copy can be sent by post, price 4*d.* (A new and corrected edition is just published.)

SONGS AND BALLADS FOR THE PEOPLE.

By the Rev. J. M. NEALE. 3*d.*, or 21*s.* per 100.

SERMONS.

By HENRY EDWARD MANNING, M.A. Archdeacon of Chichester.

8vo. 10*s.* 6*d.*

BERNARD LESLIE;

A Tale of the last Ten Years. By the Rev. W. GRESLEY, M.A. Lichfield. Second Edition.—Fcp. cloth, 4*s.* 6*d.*

THE ENGLISH CONSTITUTION;

A POPULAR COMMENTARY ON THE CONSTITUTIONAL LAW OF ENGLAND.

By GEORGE BOWYER, M.A. Barrister-at-Law.

In Post 8vo, 15*s.* cloth.

"Mr. Bowyer writes with clearness and force, and his work manifests great learning and research."—*Legal Observer.*

"Members of Parliament, and all voters, would find this volume well worthy their attention; it should lie upon the table at the Reform Club and the Carlton, and circulate amongst the members of country political Associations. Sir Robert Peel himself might deign to gather instruction from its principles; and Lord John Russell usefully revive by it his forgotten knowledge of the English constitution."—*Christian Remembrancer.*

VILLAGE-CHURCH SERMONS.

By the Rev. F. JONES, M.A., Moreton Pinkney. 12mo, 6*s.*

Twenty short Discourses, suited to a Country Congregation.

LAURENCE ON LAY BAPTISM.

With Additions and Illustrations from the subsequent Controversy.

Edited by WILLIAM SCOTT, M.A. Hoxton. Fcp. 8vo, 6*s.*

This Work forms a complete Manual on the subject.

TALES AND CONVERSATIONS FOR THE YOUNG.

With numerous Vignettes.

1. THE TWO DOGS.
2. ASK MAMA.
3. GEORGE HENGROVE.
4. FAITH, HOPE, & CHARITY.

The above are elegantly printed and done up, and are especially intended for the use of the higher and more educated classes.

JUVENILE SERIES OF AMUSING AND INSTRUCTIVE BOOKS.

In square 16mo, cloth, with many Engravings.

1 THE WINTER'S TALE. To which is added, LITTLE BERTRAM'S DREAM. *2s.6d.*
2. THE LITTLE COUSINS. *3s.6d.*
3. SPRING-TIDE. By the Author of "Winter's Tale." *3s.*
4. LUCY AND ARTHUR. *3s.*
5. HOLYDAY TALES. *2s.*
6. FAMILY ADVENTURES.
7. A PRESENT FOR YOUNG CHURCHMEN.

BURNS' CHILDREN'S BOOKS.

Neatly printed in 32mo, with coloured Wrappers, and Woodcuts. Sold also in packets, price *1s. 6d.*; or bound in cloth, *2s.*

FIRST SERIES.

1. Good and Bad Temper. *2d.*
2. Prayers at Church and Prayers at Home. *1d.*
3. An Offering of Affection to a Young Child. *1d.*
4. Margaret Fletcher, *2d.*
5. The Pink Bonnet, *2d.*
6. Jenny Crowe, the Orphan Girl. *2d.*
7. The Bunch of Violets. *1d.*
8. The Apple-Tree. *1d.*
9. Lessons upon the Apostles' Creed. *2d.*
10. Amy's Earnings. *1d.*
11. Lessons upon the Calendar. *2d.*
12. Lesson on Attention. *2d.*
13. The Prayer-Book. *1d.*

SECOND SERIES.

1. The Red Shawls. *2d.*
2. First Lesson on the Commandments. *1d.*
3. Second Lesson on the Commandments. *1d.*
4. Out in the Dark. *2d.*
5. The White Kitten. *2d.*
6. Obstinacy and Passion. *2d.*
7. Prayers for Children. *1d.*
8. Fretful Fanny. *2d.*
9. The Burial of the Dead. *2d.*
10. The New Church. *2d.*
11. The Two Sacraments. *1d.*
12. Playing with Fire. *2d.*

THIRD SERIES.

1. A Summer's Dream. *2d.*
2. Ruth at Service. *2d.*
3. The Two Orphans. *2d.*
4. Margery Meanwell. *2d.*
5. The Donkey Boy. *2d.*
6. Short Stories. *1d.*
7. Ambrose Herne. *2d.*
8. Lucy and Arthur. *1d.*
9. The Three School Girls. *2d.*
10. Story of Annette. *2d.*
11. Old Ambrose. *2d.*
12. Jane Hopkins. *1d.*

PENNY BOOKS.

FIRST SERIES. Price *1s.* in a packet; or bound in cloth, *1s.6d.*

The Packet contains the Thirteen following Books:—

1. The Two Sisters.
2. A Story of the Plague.
3. The Three Wishes.
4. The Lord's Prayer.
5. Life of Bishop Wilson.
6. The Magpie's Nest.
7. The Two Epitaphs.
8. The Little Wanderers.
9. A Short Sermon.
10. The Good Daughter.
11. Hymns on Scripture History.
12. Anecdotes.
13. Babylon.

HALFPENNY BOOKS.

FIRST SERIES.

With Woodcuts and Ornamented Wrappers.

Price 1*s.* in a packet, or in cloth 1*s.* 4*d.*

The Packet contains Twenty-four Books, as follows:—

1. Hear and Heed.
2. Vision of Mirza.
3. Dreamland.
4. The Moss Rose.
5. Story of Obidah.
6. Christian Courtesy.
7. Fables.
8. Bp. Ken's Hymns.
9. Pyramids of Egypt.
10. The Bird's Nest.
11. Temptations.
12. The Flying Philosopher.
13. Little Dora.
14. Nineveh.
15. A Talk in the Garden.
16. A Short Sermon.
17. Earthquake at Lisbon.
18. What is a Gentleman?
19. Hollyheath Gate.
20. The Boy that would not Suit.
21. The Banian Tree.
22. A Sad Story.
23. Dashing Dick.
24. Volcanoes.

FOURPENNY BOOKS.

With numerous Engravings, suited for Presents, School-Rewards, &c.

In packets, price 2*s.* 6*d.*

FIRST SERIES.

1. The Life of Izaak Walton.
2. Hymns for Children.
3. Dialogues with a Godmother.
4. Lives of Ancient Bishops.
5. Christian Courtesy.
6. Jenny Knight and Mary Taylor.
7. The Life of George Herbert.
8. Sketches of Christian Character; selected from different stations of life.

SECOND SERIES.

1. Stories from Bede.
2. The Life of Bishop Ridley.
3. Christian Lyrics.
4. A Gift for Servants.
5. The Life of Sir T.S. Raffles.
6. The Life of Lord Exmouth.
7. Conversations on the Church.
8. The English Citizen's Politics.

THIRD SERIES.

1. The Life of St. Polycarp.
2. The Life of Bishop Sanderson.
3. The Life of St. Ignatius.
4. The Life of Dr. John Donne.
5. Counsels for Young Men.
6. Stories and Fables.
7. Parish Stories.

BOOKS AT THREEPENCE EACH.

Little Mary's Trouble.
Children of Hazlewood School
Life of Sir Rich. & Lady Fanshawe.
Life of Sir H. Wotton.
Hymns for Children. (Rev. J. M. Neale.)

SIXPENNY BOOKS.

1. Prasca Loupouloff.
2. Dialogues on the Te Deum.
3. Select Allegories.
4. Esther Simmons.
5. Richard Morton.
6. Select Fables.
7. Plain Lectures.
8. Counsels for Young Females.
9. Fabulous Stories.
10. Stories illustrative of the Lord's Prayer.

WORKS BY THE AUTHOR OF THE "FAIRY BOWER."

1. The Fairy Bower. 2d Edit. 6*s.*
2. The Lost Brooch. 2 vols. 10*s.* 6*d.*
3. Bessie Gray. 1*s.*
4. Louisa, or the Bride. 6*s.*
5. Robert Marshall. 4*d.* } or bound
6. The Stanley Ghost. 4*d.* } together,
7. The Old Bridge. 4*d.* } 1*s.* 6*d.*
8. Family Adventures. 3*s.* 6*d.* cloth.

The Englishman's Library:

A SERIES OF

CHEAP PUBLICATIONS, ADAPTED FOR POPULAR READING;

ON THE

PRINCIPLES OF THE ENGLISH CHURCH AND CONSTITUTION;

Suited for Presents, Class-Books, Lending Libraries, &c. &c.

Volumes 1 to 20 of this Series may now be had as a set, at the subjoined prices:—

Bound in cloth, lettered.....	£3	7	0	Full-bound calf, neat.....	£5 17 0
Half-bd. morocco, gilt edges.	4	17	0	Full-bound morocco, neat...	6 17 0

The Volumes may also be had separately, in the three bindings: hf.-bd. mor. 1*s.* 6*d.* per vol.; calf, 2*s.* 6*d.*; full mor. 3*s.* 6*d.* above the price in cloth.

(A VARIETY OF BINDINGS MAY BE SEEN AT THE PUBLISHER'S.)

The following are the Subjects and Authors:—

1. CLEMENT WALTON. (Rev. W. Gresley.) 3*s.* 6*d.*
2. SCRIPTURE HISTORY; OLD TEST. (Dr. Howard.) 3*s.*
3. BP. PATRICK'S PARABLE of the PILGRIM. (Edited by Chamberlain.) 2*s.* 6*d.*
4. A HELP to KNOWLEDGE. (Rev. T. Chamberlain.) 2*s.*
5. ECCLESIASTICAL HISTORY. (Rev. W. Palmer.) 4*s.* 6*d.*
6. The PRACTICE of DIVINE LOVE. (Bishop Ken.) 2*s.*
7. The LORD'S PRAYER. (Rev. R. Anderson.) 2*s.*
8. THE EARLY ENGLISH CHURCH. (Rev. E. Churton.) 4*s.* 6*d.*
9. TALES OF THE VILLAGE. Vol. I. (Rev. F. E. Paget.) 3*s.*
10. CHRISTIAN MORALS. (Rev. W. Sewell.) 5*s.*
11. SHERLOCK on PUBLIC WORSHIP. (Edited by Melvill.) 3*s.*
12. The FIVE EMPIRES. (Archdeacon R. I. Wilberforce.) 3*s.* 6*d.*
13. The SIEGE of LICHFIELD. (Rev. W. Gresley.) 4*s.*
14. SCRIPTURE HISTORY: NEW TEST. (Dr. Howard.) 3*s.*
15. CHARLES LEVER. (Rev. W. Gresley.) 3*s.* 6*d.*
16. TALES of the VILLAGE. Vol. II. (Rev. F. E. Paget.) 3*s.* 6*d.*
17. The ART OF CONTENTMENT. (Edited by Pridden.) 3*s.*
18. TALES OF THE VILLAGE. Vol. III. (Rev. F. E. Paget.) 3*s.* 6*d.*
19. The FOREST of ARDEN. (Rev. W. Gresley.) 4*s.*
20. RUTILIUS; or, Stories of the Third Age. (Archdn. R. I. Wilberforce.) 4*s.*

Also, just published, Vol. 21, A HISTORY of the ENGLISH REFORMATION. (Rev. F. C. Massingberd.) 5*s.*

22. LIVES of EMINENT ENGLISH LAYMEN, containing Lord Falkland, Izaak Walton, and Robert Nelson. (Rev. W. H. Teale.) 4*s.* 6*d.* or in three separate parts for Lending Libraries, 5*s.* 6*d.*
23. SELECTED LETTERS; (edited by Rev. T. Chamberlain.) 4*s.*
24. CHURCH CLAVERING, or the Schoolmaster. (Rev. W. Gresley.)
25. A VISIT to the EAST. (Rev. H. Formby.) With numerous Illustrations from original Drawings.

Several other Volumes are in preparation.

The Christian Remembrancer;

A MONTHLY MAGAZINE AND REVIEW.

COMBINING

THE FEATURES OF THE QUARTERLY AND MONTHLY PERIODICAL.

Price 2s. 6d.

The Volume for 1842 commenced with considerable additions and improvements, and an accession of new Contributors; and it is intended that no pains shall be spared to render this one of the most interesting of the Monthly Periodicals. Those desirous of subscribing are requested to order the Numbers for this year, as soon as possible, through their respective Booksellers.

THE USUAL CONTENTS ARE—

I. Articles and Reviews on Theology, General Literature, and the Fine Arts, illustrated occasionally by Engravings.
II. Notices of Books.
III. Shorter Notices of New Books and Pamphlets.
IV. Miscellaneous Papers.
V. Ecclesiastical Intelligence.

The Two Volumes for 1841 may still be had, price 10*s.* each in cloth, with Engravings. They comprise, besides the usual contents of a Monthly Magazine, a considerable number of papers of permanent interest. The following among other subjects are included:—

Ecclesiastical Music (4 Nos.)
Literature and Authorship in England.
Church Architecture, with Plates.
Invalidity of Dissenters' Baptisms.
The Inductive Sciences.
Life and Writings of St. Irenæus.
Chemical Philosophy.
Illustrations of Ballad Poetry.
Christian Almsgiving.
Religious Poets of the Day.
On the Sonnet (2 Nos.)
Episcopal Visitations (3 Nos.)
Missions in the East.
The Divine Right of Tithes and the Offertory (4 Nos.)
The Ancient British Church.
Presbyterianism in Scotland.
Astronomy.
Chapters on Ecclesiastical Law.
Convocation.
Original Letters of Abp. Laud.
The Church in Scotland.
Travels in Palestine.
The Parables of our Lord.
Churches and Churchwardens.

"The numbers before us contain a vast body of matter, and a far more than ordinary amount of judicious criticism. This all Christian families will find exceedingly valuable, as they will thus on good authority be informed what books are best adapted for introduction into their own circles, and also what in this respect they may safely recommend to their friends."—*Exeter Gazette.*

"This Magazine is now second to none of its numerous competitors. The critical notices are more searching and more impartial than any we have elsewhere met with."—*Oxford Herald.*

"In its plan, and the ability with which it is conducted, this Magazine more nearly resembles Murray's *Quarterly* than any of the other monthly periodicals."—*Britannia*

"The articles of this first of the monthly Reviews show great ability, and some of them amusing cleverness. Church architecture, Church music, Church property, &c. will be found here discussed on the scriptural and catholic principles of the Church of England, and with a faithfulness, courage, and power, too rare in the present day."—*Church Intelligencer.*

"The most able of the monthly periodicals."—*Cambridge Chronicle.*

*** *The* CHRISTIAN REMEMBRANCER *will be found a very eligible medium for Advertising, and for stitching up old Book Catalogues.*

The Englishman's Magazine;

A POPULAR PERIODICAL FOR GENERAL READING.

The Volume for 1842 is just published, containing the Twelve Numbers for the year, neatly done up in cloth lettered, price 5*s*. The Volume for 1841 may also be had, price 5*s*. 6*d*. The Magazine in this form is well suited for Lending libraries, or Family reading: and will be found to contain a large mass of interesting and useful matter on every variety of subject. It is continued Monthly, price 4*d*., and is now printed in a neat octavo size, with a Wrapper. A specimen can be sent by post, price 6*d*.

THE USUAL CONTENTS ARE—

Essays on various subjects.—Narratives and Dialogues.—Biography.—Poetry.—Reviews and Notices of New Books, with Extracts.—Miscellaneous Extracts.—Also a copious Account of Proceedings in the Church; Societies, New Churches, &c. &c.

Burns' Magazine for the Young;

TO BE CONTINUED MONTHLY, PRICE 2*d*., WITH ILLUSTRATIONS; AND IN VOLUMES, PRICE 2*s*. 6*d*., CLOTH.

The Volume for 1842 *is now ready.*

The contents are varied so as to suit Children of all ages, embracing Biography, Natural History, Dialogues, Tales, &c.; and it is intended that the whole should be simple enough to make it suitable for the poor. It is hoped the Work may be found useful for Monthly Distribution among School-Children; for which purpose it will be sold at 14*s*. per hundred. A specimen copy can be sent by post, price 3*d*.

SACRED MUSIC;

Selected from the Compositions of TYE, TALLIS, GIBBONS, RAVENSCROFT, &c., and adapted to portions of the different Versions of the Book of Psalms; with a Preface on the Music of the English Church. This volume contains several short but excellent compositions by old Masters, hitherto little known, suited for Schools and Churches, many of which may be used as ANTHEMS. 4to. cloth. 12*s*.

"Mr. Burns has lately published a Volume (beautifully printed) of Sacred Music, containing selections from the venerable and inspiring compositions of the old Masters, adapted to portions of Metrical Versions of the Book of Psalms. Independent of its great value to the Musician, this Volume is a most important addition to the devotional music of the chamber and the church."—*Irish Ecclesiastical Gazette.*

"This Volume contains ninety-two pages of engraving, a very large majority of the pieces occupying no more than two pages each, so that the choice is very considerable. Nearly the whole are of sterling merit, and entirely new to the present generation of Amateurs of the style of Music to which they belong; and for every piece the volume contains a judicious selection of words, in which the character of the melody is often admirably brought out. We strongly recommend this book to those congregations in particular who have a

Choir of Singers, and who can justly appreciate the solemn beauty of the purely ecclesiastical style of musical composition."—*Musical Review.*

N.B. The above is the only work in which the old tunes are reprinted with the harmonies as originally composed.

GREGORIAN & OTHER ECCLESIASTICAL CHANTS,

Adapted to the Psalter and Canticles, as pointed to be Sung in Churches. *2s. 6d.*

This Work contains—1. The Eight Gregorian Tones, with their several endings; 2. A variety of the same Tones harmonised for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses from Tallis' Cathedral Service. An allowance made to Clergymen purchasing quantities.

THE PSALTER POINTED FOR CHANTING.

Price *2s. 6d.* cloth.

The Canticles and Athanasian Creed alone, price *4d.*, or *28s.* per 100.

A SELECTION OF ANTHEMS, &c.

For the Use of Cathedral and Parochial Churches; with a notice of the Publications in which the Music is to be found. *1s.* or *10s. 6d.* per dozen.

ANCIENT HYMNS FOR CHILDREN.

By the Author of "The Cathedral." Cloth *1s. 6d.*

By the same Author, nearly ready,

HYMNS ON THE CATECHISM OF THE CHURCH OF ENGLAND.

CABINET SERIES

OF

NARRATIVES, BIOGRAPHY, &c.

For Presents, Prizes, Village-Schools, &c. Illustrated with Cuts.

1. Richard Morton. A Village Tale. By the Rev. W. PRIDDEN, M.A., Vicar of Broxted. *6d.*
2. The Book of Characters:—the Minister,—the King,—the Bishop,—the Gentleman.—the Yeoman,—the Merchant, &c. &c. (From FULLER.) Cloth lettered, *1s.*
3. A God-Parent's Gift. By the Rev. T. CHAMBERLAIN, M.A. Cloth lettered, *1s.*
4. James Ford; and other Stories. *9d.*
5. Conversations with Cousin Rachel. Part I. *9d.*
6. Dialogues on the Te Deum. *6d.*
7. A Manual of Christian Doctrine. By the Rev. J. JAMES, M.A. Sewed, *8d.*; cloth, *1s.*
8. What we are to Believe. 18mo, cloth, *1s. 6d.*
9. Conversations with Cousin Rachel. Part II. *9d.* (*Parts I. and II. may be had together in cloth, price 2s.*)
10. The Rocky Island, and other Similitudes. By SAMUEL WILBERFORCE, M.A., Archdeacon of Surrey. 5th Edition. In 18mo, with Engravings, price *2s. 6d.*
11. Prasca Loupouloff; or, Filial Piety exemplified. A true Story. *6d.*

Cabinet Series—continued.

12. A Companion to the Fasts and Festivals (for the Young). 18mo, cloth, 3*s.*

13. The Book of Anecdotes. With Frontispiece. Cloth, 2*s.* 6*d.*

14. The Book of Poetry. 2*s.* bound; or in cloth covers, 1*s.* 6*d.*

15. The Book of Church History. Cloth, 1*s.* 6*d.*

16. Conversations with Cousin Rachel. Part III. 1*s.*

17. Christian Contentment. By Bishop SANDERSON. With Portrait, &c. 1*s.* 6*d.*

18. Abdiel; a Tale of the Early Christians. With Engravings. 2*s.* 6*d.*

Chap. I.—Ammon.—II. The Mysteries.—III. The Disappointment.—IV. The Journey.—V. The Hermit.—VI. Jerusalem.—VII. A Jewish Family.—VIII. Jewish Worship.—IX. The Discovery.—X. The Profession.—XI. The Baptism.—XII. Trial.—XIII. The Pestilence.—XIV. Conclusion.

19. The Life of William of Wykeham, Bishop of Winchester. By the Rev. JOHN CHANDLER, M.A. With Eleven Engravings. 2*s.*

20. The Life of Richard Hooker. With Eight Vignettes. 1*s.* 6*d.* cloth; sewed, 1*s.*

21. First Doctrines and Early Practice; or, Sermons for the Young. By Rev. A. WATSON, M.A., Cheltenham. 2*s.* 6*d.*

22. Ivo and Verena; or, the Snowdrop: a Norwegian Tale. 1*s.* 6*d.*; or cloth, 2*s.*

23. Edward Trueman; or, False Impressions. Cloth, 1*s.*

CHRISTIAN CONSOLATIONS.

By BISHOP HACKET. In Five Parts:—

Faith—Hope—The Holy Spirit—Prayer—The Sacraments. 2*s.* cloth.

CARDS, &c. FOR DISTRIBUTION.

1. The TWO STATES; addressed to every one who, having been Baptised, is not a Communicant. 1*d.*, or 7*s.* per 100.

2. The CHURCH OF ENGLAND and the APOSTOLIC SUCCESSION. 1½*d.*, or 10*s.* 6*d.* per 100.

3. TEXTS for MEDITATION, before or during Divine Service. 1*d.*, or 7*s.* per 100.

4. The AUTHORITY OF THE BIBLE and the CHURCH. 1*d.*, or 7*s.* per 100.

TRACTS ON CHRISTIAN DOCTRINE AND PRACTICE.

1. The Church of Christ. 1*d.*, or 7*s.* per 100.

2. On Fasting. 1*d.*, or 7*s.* per 100.

3. A Word to Parents. 2*d.*, or 14*s.* per 100.

4. The Church Visible and Invisible. 3*d.*

5. My Parishioner Cautioned. 2*d.*, or 14*s.* per 100.

6. The Presence of God. 2*d.* or 14*s.* per 100.

7. Bp. Jolly's Address on Baptism. 6*d.*

8. Examine and Communicate. 2*d.* or 14*s.* per 100.

9. The Story of Old Ambrose. 3*d.*, or 21*s.* per 100.

10. A Catechism on the Church. ½*d.*, or 3*s.* 6*d.* per 100.

11. A Few Words on Public Worship. 1½*d.*

12. Plain Prayers, with Directions how to Pray. ½*d.*, or 3*s.* 6*d.* per 100.

13. The Creeds of the Church. 2*d.*, or 14*s.* per 100.

14. Evangelical Truth and Apostolical Order; a Dialogue. 2*d.*, or 14*s.* per 100.

15. The Christian State. 3*d.*, or 21*s.* per 100.

16. Robert Langley and Thomas Mott. 3*d.*

17. Scripture Dialogues.—No. I. On Conscience. 1*d.*, or 7*s.* per 100.

18. Anglo-Catholic Piety—George Herbert. 2*d.*, or 14*s.* per 100.

19. Scripture Dialogues.—No. II. Regeneration and Conversion. 2*d.*, or 14*s.* per 100.

20. On Keeping the Church Festivals. 2*d.*

Tracts on Christian Doctrine and Practice—continued.

21. Baptismal Regeneration, a Doctrine of the Church of England, and its Practical Effects considered. 3*d*., or 21*s*. per 100.
22. On the Holy Scriptures. 1½*d*., or 10*s*. 6*d*.
23. The Duty and Benefits of Fasting. 2*d*.
24. The Providence of God. 1*d*., or 7*s*.
25. The Death of the Righteous. 2*d*., or 14*s*.
26. Zeal for the House of God. 4*d*.
27. Plain Remarks on Baptism and the Registration Act. 1*d*., or 7*s*.
28. Reasons for being a Churchman. 1*d*., or 7*s*.
29. Prayers for the Use of Schools. 1*d*., or 7*s*.
30. Liberty of Conscience; or, a Dialogue about Church and Meeting. 3*d*., or 21*s*.
31. On Holy Thursday, or Ascension Day. 1*d*., or 7*s*.
32. Prayers from the Liturgy, arranged for Private or Family Use. 4*d*.
33. The Guilt and Danger of Sin. 2*d*., or 14*s*.
34. Instructions in Confirmation. By ROBERT NELSON, Esq. 1*d*., or 7*s*.
35. The Two Carpenters. 2*d*., or 14*s*.
36. The Bliss of Heaven. 1*d*.
37. Man Fearfully and Wonderfully Made. 2*d*.
38. The Life of St. James the Great. 2*d*.
39. Reasons against Joining a Dissenting Congregation. ½*d*.
40. The Honour of the Sanctuary. 1½*d*.
41. The Village Feast. 1*d*.
42. On Absolution. 2*d*.
43. Church Matters. 2*d*.
44. A Word in Season (on the Sin of Intemperance). 2*d*.
45. The Gospel Invitation. (For the Additional Curates' Fund.) 2*d*.
46. An Address to the Parents of the Children at a Parish School. 1*d*.
47. Obedience to Spiritual Governors. 2*d*.
48. The House of God. 1*d*.
49. The Danger of Dissent. 2*d*.
50. Infant Baptism, or John Jackson's Christening. 2*d*.
51. The History of St. Peter. 2*d*.
52. Confirmation; its Authority and Benefits plainly stated. 2*d*.
53. The Daily Service. 2*d*.
54. The Country Pastor; or, the Life of the Rev. John Bold. 2*d*.
55. On frequent Communion. 2*d*. or 14*s*. per 100.
56. The Gospel after the Pentecostal Pattern. 2*d*., or 14*s*. per 100.
57. The Commission of the Christian Priest. 1*d*. or 7*s*. per 100.
58. On Daily Public Worship; an Address to a Village Congregation. 1½*d*. or 10*s*. 6*d*. per 100.

Vols. I., II., and III. are now published, price 3s. 6d. each, in cloth.

Christian Unity. (Rev. W. Wilberforce) 3*d*., or 21*s*. per 100.
Questions on Christian Doctrine and Practice, answered by references to Scripture, 1*d*., or 7*s*. per 100.
Instructions preparatory to Adult Baptism. 3*d*., or 2*s*. 6*d*. per dozen.
The Catechumen's Help. 6*d*., or 5*s*. per dozen.

DEVOTIONAL BOOKS.

HORÆ SACRÆ: a Manual of Private Meditations and Prayers, from the older Divines. With an Introduction. By the Rev. J. CHANDLER, M.A. 3d Edit. Cloth, 2*s*. 6*d*.; mor. 5*s*.
This Work contains Prayers for various occasions in greater variety than is to be found elsewhere in the same compass.
PRAYERS for UNITY and GUIDANCE into the TRUTH. 2*d*. each, or 14*s*. per 100.
HOURS of PRAYER. Printed in black and red, with parchment wrapper, 1*s*., or 10*s*. 6*d*. per dozen.
THE GOSPEL OF ST. MATTHEW, with Reflections upon every Verse. A new Edition, revised and corrected from the French of PASQUIER QUESNEL. 6*s*. cloth.
A HOROLOGY, or DIAL OF PRAYER. Price 1*s*. in parchment wrapper; with illuminated Title, 1*s*. 6*d*.

DISCOURSES on the LORD'S SUPPER By the Rev. W. Dodsworth. 2d Edit. Cloth, 2*s.* 6*d.* (An allowance made in quantities.)

A FRIENDLY ADDRESS on BAPTISMAL REGENERATION. By Bishop Jolly. With Memoir by Cheyne. Fcp. cloth, 1*s.*

The ORDER of CONFIRMATION; explained and illustrated. By the Rev. H. Hopwood, B.A. Printed in black and red. Price 8*d.*, or 1*s.* cloth

CONFIRMATION and COMMUNION, addressed especially to young Members of the Church. 4*d.* or 28*s.* per 100.

The BAPTISMAL OFFICES of the UNITED CHURCH of ENGLAND and IRELAND illustrated from "the Use of Salisbury"—the Liturgy of Herman, Archbishop of Cologne—and the sentiments of the Compilers and Revisers of the Book of Common Prayer. By the Rev. T. M. Fallow, M.A., Curate of All Souls. 12mo. 7*s.* 6*d.*

The LIFE of the REV. ISAAC MILLES. 2*s.* 6*d.* With Cuts.

Toogood's Sketches of CHURCH HISTORY, for Schools, &c. 3*s.* cl.

In 2 vols, imp. 8vo, closely printed, price 20*s.*

THE VOICE OF THE CHURCH.

This Work contains a large and varied collection of Treatises, Tracts, Sermons, &c. by the older Divines; translations from the Fathers; Biography; Church History; interspersed with Poetry, Anecdotes, and short Theological extracts. The whole is illustrated by original Notes, Prefaces, and Biographical Notices, and forms a comprehensive Library of doctrinal and practical Theology, suited for the perusal of the Layman or the Divine. It contains—

Lord Bacon's Confession of Faith.—Leslie on Episcopacy.—Bishop Sanderson's Answer to Puritan Objections.—Life of Bp. Ridley.—Bp. Hall's Olive of Peace.—Mede on Sacrilege.—Brevint's Christian Sacrifice.—Waterland on Regeneration.—Sufferings of the Clergy during the Great Rebellion, from Walker.—Spelman on Churches, with a History of the Fate of Sacrilege.—Stanley's Faith and Practice of a Church-of-England Man.—Correspondence between Charles I. and Henderson.—Bp. Morton's Confession of Faith.—Beveridge's Scriptural Rule for the Government of the Church.—Characters from Fuller's "Holy State."—Patrick on the Christian Priesthood.—Ken's Exposition of the Catechism.—Comber on the Common Prayer.—Jolly on Baptism.—Bingham on Divine Worship in the Ancient Church.—Patrick on Tradition.—Jones (of Nayland) on the Church.—Life of Rev. J. Bold.—Original Translations from St. Bernard, Chrysostom, Theodoret, Irenæus, Athanasius, Gregory, &c.; together with a large collection of Theological Extracts, Anecdotes, and Poetry.

Vol. I. may be had separately, price 10*s.* 6*d.* *Vol. II.* 9*s.* 6*d.*

STORIES OF COTTAGERS. By a Country Clergyman. 4*d.* each. With Cuts.

1. Mary Cooper. 2, The Cottage in the Lane. 3. The Drunkard's Boy. 4. Annie's Grave. 5. Robert Lee. 6. The Railroad Boy. Or in a Vol. Cloth, 2*s.* 6*d.*

THE RIGHTS OF THE POOR AND CHRISTIAN ALMSGIVING.

By S. R. Bosanquet, Esq. Fcp. 8vo, price 6*s.* 6*d.*

"This volume should be read by all who take the slightest interest in the subject."—*Britannia.*

In a pocket size, 1*s.* 6*d.* cloth.

A MANUAL FOR THE SICK,

Containing the Offices for the Visitation and Communion of the Sick, with Notes from Bp. Sparrow; Prayers for the Sick from Bp. Cosin and others; and Select Psalms and Hymns. (May be had bound in leather, with blank leaves.)

A HELP TO CATECHISING.

By the Rev. James Beaven, M.A., Vicar of Welford. 2d Edition, improved. Cloth, 2*s.* (An allowance to Clergymen and Teachers.)

Also, the Questions and Scripture References separately,—stitched.

COMPANIONS TO THE COMMUNION.

I.

EUCHARISTICA;

A COMPANION TO THE COMMUNION:

Containing Meditations, Prayers, and Select Passages from Old English Divines; with an Introduction by Archdeacon Wilberforce. A New Edition, with illuminated title, red border lines, and other ornaments. The prices remain the same as before—cloth, 2*s.* 6*d.*; roan, 3*s.* 6*d.*; morocco, 5*s.* It will be found useful as a present at Confirmation, &c.—[Clergymen supplied at a reduction.]

This Volume is also kept in Extra Morocco, with or without Clasps, in Antique Vellum Binding, &c. &c.

II.

NELSON ON THE COMMUNION;

Containing Devotions for the Altar, Meditations, Prayers, &c. A New Edition, with Memoir by Hawkins, and a Portrait of the Author. 18mo. This Volume is printed in a similar style to the foregoing, and is intended for those who require a larger type. 5*s.* cloth; and in various handsome bindings, like the foregoing.

In 12mo. Price 2*s.* bound,

THE CLASSIFIED SPELLING BOOK,

WITH DEFINITIONS AND EXPLANATIONS.

*** This Spelling Book is constructed on a new and improved plan, and will be found worthy the attention of Teachers. A liberal allowance is made to Schools.

MODERN METHODISM,

A SCHISM.

Being an exposure of the later numbers of the Wesleyan Tracts for the Times. 2*d.*, or 14*s.* per 100.

Also, by the same Author,

MODERN METHODISM

NOT IN ACCORDANCE WITH THE PRINCIPLES AND PLANS OF JOHN WESLEY DURING ANY PERIOD OF HIS LIFE.

Third Edition, enlarged.

3*d.*, or 21*s.* per 100, for distribution.

THE BIBLE SOCIETY

CONTRARY TO THE BIBLE AND HOSTILE TO THE CHURCH.

A Letter from a Clergyman to a Parishioner. 2*d.*, or 14*s.* per 100.

AN ORDER

FOR

LAYING THE FOUNDATION STONE OF A CHURCH OR CHAPEL.

2d.; or *14s.* per 100.

THE FORM OF PRAYER AND CEREMONIES

USED AT THE CONSECRATION OF

CHURCHES, CHAPELS, AND CHURCHYARDS,

As used by the Lord Bishop of London, and in other Dioceses. Price *1d.*, or *7s.* per 100. Clergymen may be supplied for distribution at Consecrations at a reduction. Also may be had as used in the Diocese of Winchester.

SINTRAM AND HIS COMPANIONS.

By the Author of "Undine." Fcp. cloth, with Frontispiece, price *3s. 6d.*

"An exquisite northern romance."—*Christian Remembrancer.*

Royal 32mo, cloth, *2s. 6d.*; roan, *3s. 6d.*; morocco, *5s.*

PICTURES OF RELIGION;

In a Selection of Figurative and Emblematic Passages from the Works of Hall, Taylor, Leighton, Beveridge, Donne, &c. &c.

This Selection exhibits a series of the great truths and precepts of religion, illustrated by appropriate similitudes from striking and beautiful objects of the visible creation, or decorated by those happy turns of thought which at once imprint their subjects on the memory and commend them to the heart. It is especially suited as a present to the young.

In Fcp. 8vo. price *4s. 6d.* cloth,

THE PROGRESS OF RELIGION.

By Sir Archibald Edmonstone, Bart.

Author of "The Christian Gentleman's Daily Walk," &c.

WALTHAM AT SEA;

Or, CONVERSATIONS IN OUR PARISH.

Fcp. 8vo. Cloth. *4s.*

A GENERAL CATALOGUE OF BOOKS,

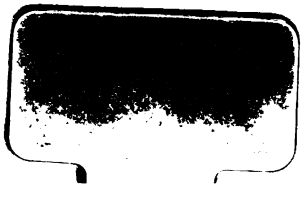
RELIGIOUS, MORAL, AND ENTERTAINING,

Suited for Lending Libraries, Prizes, &c.; selected from the Catalogues of various Publishers, and arranged according to their prices. *2d.*

WRITING PAPER.

	Per Quire. s. d.	Per Ream. s. d.
Good Thin Post	4*d.* & 4½*d.*	6*s.* to 7 0
Superior ditto	0 6	..... 9 0
Satin Outside ditto	0 6	..... 9 0
Middle Post	0 8	..... 12 0
Satin Ditto	0 10	..... 14 0
Thick Satin Ditto	1 0	..... 16 0
Large Blue Post Office paper	6*d.* & 8*d.*	9*s.* 6*d.* & 11 0
Ditto Large Note size	.....	5*s.* and 5 6
Smaller ditto	.....	3*s.* to 4 6

Outside Foolscap, 12*s.*; perfect do. 17*s.* a Ream.

Envelopes, 1*s.* per 100, or 8*s.* per 1000.

R. CLAY, PRINTER, BREAD STREET HILL.